WEEK-DAY CHURCH SCHOOLS

NATHANIEL F. FORSYTH

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Week-day church schools

BY NATHANIEL F. FORSYTH

TRAINING THE JUNIOR CITIZEN

WEEK-DAY CHURCH SCHOOLS

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Their Organization and Administration

NATHANIEL F. FORSYTH

Approved by the Committee on Curriculum of the Board of Education of the Methodist Episcopal Church

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CHAPTER I

WHY WEEK-DAY CHURCH SCHOOLS?

THE Week-Day Church School has reached its present state of development within the last two decades. It holds its class periods before, during, or after the time ordinarily used by the public school. Its classes are taught during the months when the public school is in session. One may ask the reason for developing schools of religion which have sessions during the week. Do not the schools which teach religion on Sunday make any other type of school unnecessary? Manifestly, any new enterprise of this sort which seeks support must make some worth-while contribution if it is to hope for permanency.

Those who believe in the week-day school are developing a trained leadership; they are asking the state to allow pupils to use for religious education a part of the day ordinarily used by the public school; they are asking that their program be recognized as an integral part of the teaching program of the church; and they are asking for financial support. On what basis do they seek co-operation? When we ask them why week-day schools of religion should be developed, they point to a number of diverse and seemingly unrelated causes for the movement and mention weaknesses in our educational and religious educational structure which they say the week-day movement seeks to remedy.

The Joint Responsibility of the Church and School. Those who believe in the week-day movement call attention to the fact that one of the reasons which prompted the early settlers of the United States to separate themselves from their own countries and peoples and to cast their lot in

another land was the desire to live where the church and the state were separate. This desire grew out of their experience. When the early American statesmen wrote into the Constitution, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," this clause was inspired by unpleasant, and sometimes bitter, memories of strife over the established church and its privileges. But in spite of their theoretical declaration of belief, these early settlers proceeded to develop their system of public education in such a way that religion was the motive and religious materials the core of that which was taught. This condition obtained until Horace Mann's time, beginning in the eighteen-thirties, when public education began to take on the characteristics of our present system, and formal instruction in religion and public education began to develop separately.

As this development has proceeded, it has been evident that while the citizens of this country were achieving the separation of church and state they were at the same time producing a dangerous result—the omission of religion as an acknowledged element in the education of their children. If the week-day school can teach religion with co-operation, but not under the management or with the financial support of the state, it will have made a significant contribution to the child's total educational privilege.

The extent and kind of co-operation which may develop in the United States between public and religious education is not yet clear. The mutual need for co-operation between these two types of schools is apparent; but there is general agreement that this co-operation must respect the principle of separation of church and state.

One of the points at which co-operation is desirable at present is in the sharing of the time of the pupil in order to accomplish the purposes of both public and religious education. The time of the pupil belongs primarily neither to

the state nor to the church; parents have both the right and the duty within limits to decide where the child shall spend his time. At least two[1] State supreme court decisions support this opinion. Religious education needs not only more time; it needs part of the work-day during which pupils can learn to advantage; and it needs part of the work-day as a recognition that religious education, when carried on with high standards, is of as much value to the child's total education as the growth resulting from attendance at public school. This kind of co-operation will be most fruitful, and can be carried out with entire regard for the principle of the separation of church and state.

To accomplish universal education among its people the various States of the Union have established systems of schools under their own direction. These public schools omit the formal teaching of religious sanctions. They do not develop companionship with God as Father of all; nor teach formally of Jesus as Saviour, or of a brotherhood of man because of the Fatherhood of God, or of the application of religion to social problems. These greatest of all concepts in the motivation of life and the control of conduct are being omitted from the instruction given in the public-school systems in the United States. Public education is not intentionally nonreligious; but it has been generally assumed that this was the import of the constitutional provision for the separation of church and state.

In its effect on the children's attitude toward religion such a negative policy may be equivalent to opposition. There is nothing in the law or in the principle of the separation of church and state which implies that these institutions cannot co-operate. On the contrary, the constitutional provision with reference to this matter was expected to strengthen both the church and the state and to avoid control of the one by the other, and there is no implication

[1] Oregon, New York.

that one is desirable and that the other is not. Hence, when the public school avoids lending its positive influence to religion, it tends to negate the very purpose of the provision of the separation of church and state. Positive attitudes on the part of the teachers and a positive recognition of God and of religion in the public-school classrooms are not only permissible but necessary to make effective the intent in the principle of separation. With such positive co-operation in the classroom, and a fair sharing of the time commonly used by the public school, the church can establish a week-day program with high standards, and the lives of our children can be undergirded with the sanctions of both state and church.

Co-operation with the state must not mean control by the state. Wherever the state teaches religion, a religion controlled by the government is likely to develop. In a democratic social order there is no place for an autocratically imposed state religion. On the other hand, the church cannot afford, indeed, does not dare to pass over to any other agency, not even to the state, the teaching of religion. The church can renew its own life best by rearing, and not by seeking to salvage, a membership. The great ventures of the church, the organized activities consciously directed toward building a kingdom of God, are dependent on an intelligent and informed membership including both immature and mature persons. Should the church pass over to any other agency the direction of the Christian education enterprise, kingdom building would mark time until other leaders were able to understand the command, "Feed my lambs, feed my sheep!"

It is true that a new freedom has overtaken us. Historically, both Protestantism and democracy have meant the breaking of autocratic controls. Not all of this new freedom, however, has been good. If life is to develop constructively, positive inner controls are necessary, and should

be developed as rapidly as the older controls are set aside. Unless life is undergirded with such inner controls as will make it dependable, we cannot be sure that mere freedom from traditional controls will make for social stability. Whatever hope can be held out for the future of free institutions grows out of the possibility that there may be developed in the lives of a considerable group of our children, youth, and adults adequate inner controls. Week-day church schools face the task of undergirding life with these adequate inner controls of a positive Christian character.

Education, a Method of Accomplishing Social and Evangelistic Results. As objectives become clearer and the magnitude of the task of the Christian religion becomes apparent, it is evident that there have been still other forces which have made for an enlarged program of religious education. Chief among these are the changes in the interpretation of salvation.

Certain older theologies insisted that children were born damned. Recent studies of child development in the New Testament teachings of Jesus make it doubly apparent that children are born saved, members of the fellowship of Christian believers. If this is true, the chief task of the church is not remedial, not the salvage of those who have gone into the "far country," as important as that is, but the keeping saved of those who are born saved. No small task is this! It involves the expenditure of money for the erection and equipment of such buildings as will be necessary to carry forward a modern educational enterprise. It involves training a leadership of hundreds of thousands of persons, and, also, the effort to discover such objectives of religious education and teaching procedures as may be required. It cannot be approximately accomplished by the old-fashioned Sunday school with its brief period. No one realizes the inadequacy of the allotted time more than those who are leaders in the Sunday church schools of

to-day. The week-day church school joining hands with the Sunday session of the church school makes the task lighter and gives more assurance that our children will grow in the abundant life.

Until recently a knowledge of beliefs and biblical materials has been central in interpreting religion. To-day belief and knowledge are not underrated, but are understood to be important and useful as a means of developing the abundant life rather than as ends in themselves. Jesus' plain teaching, "I am come that they might have life, and that they might have it more abundantly," is being given the central place in much religious teaching. Practice in living in conscious relation to God and Christ is necessary in order that constantly dependable Christian behavior may result. The nurture of childhood and youth in these important relationships cannot be carried on during the old-fashioned brief Sunday-school period alone. The week-day church school is thus developing as one response to this need.

When Von Humboldt expressed the opinion that what you would have in the life of a people you must first put into its schools, he spoke as a statesman, not as a psychologist, nor as an educator. Nevertheless, he gave expression to a principle which was to have increasing power in the thought and practice of the world. The physical tests made by our government during the World War startled educators and parents into a greater concern for ideals of physical fitness for young men and women alike. To remedy the situation they turned to the schools and sought to solve the problem through health education. To-day when advocates or enemies of the Eighteenth Amendment want a change, they resort to the educational method to modify adult and juvenile opinion. With tremendous force during the World War the great truth was reglimpsed that all men are brothers and that every man of whatever race or

color should have a chance at the worth-while opportunities and experiences of life. Knotty problems attend any attempt at realizing this hope. But whatever possibility there is of achieving any such purpose in the world lies in the direction of a right use of Christian education.

The church has long made use of the educational method, although half-heartedly for the most part. If religion is to achieve social control through the inner control of religiously minded individuals, it must use the educational method with a large part of the children, youth, and adults of America. "What must the church do to be saved?" It must save! Save, not merely a few individuals from a wicked world, but be the agency for salvation in every major relationship in the affairs of men. The church must see that "this is the task that is mine to do." When she does see this, she will turn whole-heartedly to the educational method to help her accomplish the task. The week-day church school is one inevitable outgrowth of the awakening responsibility of the church regarding education.

Growth and Religious Education. A century ago children were known to be smaller than adults in stature, but were in other respects believed to be small editions of adults and capable of the same mental reactions. It was not until the time of G. Stanley Hall, in the second half of the nineteenth century, that men began to make genetic studies and to sense two facts which were to be of more consequence to the world than steam, electricity, the automobile, the telegraph, or the telephone; namely, that human life is born into the world without any previous learning and that one's interests, needs, and capacities vary a great deal from immaturity to maturity. Soon after these discoveries men began to find out that growth is not hit or miss, but that it proceeds according to more or less clearly defined laws, some of which are known and many more of which will probably be discovered during the next fifty years. Still later men

came to understand that character takes its form in the course of the day's work and play, and that significant related knowledges and attitudes can be learned. Given these basic facts, it was but a step to the conclusion that in many instances character is determinable. Thus genetic studies have made it clear that complete development in the adult requires complete development at each previous stage of his expanding experience during childhood and youth. Our own generation faces no greater problem in relation to these discoveries than that of searching out life's developing needs in various social, cultural, and economic situations. Having discovered these, the further challenge is to find for each situation the activities, the related information, and the teaching methods which can make life—not for a favored few, but for the masses—Christian. Out of such procedure will develop an environment which will make it easier for Christian motives, ideals, and behavior to thrive. One other observation should be made. Some of life's urges are inherited, others acquired. But welling up within every one there are drives in many directions. We know almost nothing about the control of hereditary drives, but such studies as have been made, together with extended observations, make it clear that religion is able to give direction to both inherited and acquired drives. Whenever a person commits his life to Jesus and consciously determines to do the will of his Father, and remains true to his purposes, his experiences are likely to lead to constructive ends. Many times individuals have experiences and advantages which might help in right living, but which are used for destructive ends. Religion can have much more to do with social control by developing constructively purposeful lives conscious of God and aware of the drives which enable them to guide experience toward Christian ends. Week-day church schools should undertake to meet such genetic needs.

Church Buildings and Equipment. Millions of dollars are invested in modern church buildings planned specifically for religious education enterprises, but used for this purpose only on Sunday. From an economic standpoint this is extravagant. Week-day schools make more use of the church plant and equipment.

Forerunners of the Week-Day School

The Vacation Church School. Vacation Bible Schools, which were first established in 1900, and are now called Vacation Church Schools, were important forerunners of the newer week-day schools because they showed that time could be used in addition to the Sunday period for religious education. Doubtless they will contribute their share to the religious nurture of children in the program that is to develop. Thousands of such schools are held every year for from two to five weeks. More than a million children are taught in these short-term schools every year.

The Bible-Study-for-Credit Movement. A decade after the first vacation schools were held, another plan[2] of religious education was undertaken in Colorado in 1910, and in North Dakota in 1911. In Colorado credit was arranged for Bible study, first in the State Teachers' College and later in high school and college. In North Dakota high-school credit for two grades only was arranged, and the syllabus which was prepared did not limit its emphasis to the study of the Bible as history or literature. The Bible-study-for-credit plan was not widely adopted. Some of the reasons for its lack of favor were:

1. Credits granted for Bible study in one State were not transferable when students moved to States where such credits were not recognized.

2. Bible study in the hands of teachers selected without

[2] *Religious Education and the State*, Jackson and Malmberg, pp. 1-14.

reference to their qualifications for religious education was apt to be formal and lifeless.

3. At that time there was a widespread conviction that granting credit by the State to extra-curricular Bible study constituted an infringement of the principle of the separation of church and state, and further that the granting of credit by the state carried with it the right of control by the state.

4. In many places leaders were recognizing that formal unrelated Bible information as history or literature was not adequate as a program of religious nurture, and that such study frequently developed a dislike for later Bible study. In this emphasis there was danger of neglecting the motivation of Christian conduct.

The vacation school movement began in 1900, the Bible-study-for-credit movement started in 1910, and the week-day movement was inaugurated in 1913. The latter began quite largely as a Bible-study movement, but in less than a decade and a half came to include in its objectives larger purposes than had been included in the aim of the Bible-study movement.

Week-day church schools are not being developed merely with the purpose of providing more time for religious education than the Sunday session of the church school. They also undertake to do what the Sunday church school and the vacation school strive toward in objective, teaching method, and curriculum. Increasingly they endeavor, with high educational standards, to develop God-centered lives. Week-day schools may become a useless appendage, or one of the most significant instruments within the control of the church for social reconstruction. Whether or not their future is significant will be determined by the extent to which they clearly define their objectives and maintain high educational and religious standards.

Many churches have turned to recreational and social

programs of one sort or another. Some of these have forgotten that the chief task of the church is not merely to co-operate with other agencies in the community in building strong bodies, but is, rather, so to teach that the pupil's paramount concern will be to use a strong body for worthy purposes. If the pupil's body is the "temple of the Holy Spirit" and he lives in that consciousness, that is one thing; if he is so taught that he merely develops a strong body, that is another. Sometimes the use to which church plants are put seems not to take into account the fact that the church does not assume responsibility for the whole program of education of the pupil, but only for part of it. Frequently other agencies in the community can and ought to take over work which the church inaugurated because at the time no other agency recognized responsibility for it. Such activities as the direction of playgrounds, athletics, manual training, clay modeling, basket weaving, hammock making, and the like, are cases in point.[3] Christian education is not responsible for providing all of education, but, rather, for motivating life with attitudes and purposes that are fundamentally Christian. This implies teaching that will permeate all of life's activities and knowledge with Christian meaning and purposes. Such education cannot be given completely in the old-fashioned Sunday school. The week-day church schools which have high standards are avoiding the pitfall of developing mere recreational programs and at the same time are using these activities to provide and motivate Christian experience.

The Week-Day Church School Program a Remedial or Constructive Measure. Much helpful service is given to unfortunates in the country, the town, and the city. The very poor are looked after. The insane are cared for as mentally sick people. Those who are criminal or delinquent are frequently segregated, and whenever possible brought

[3] *Training the Junior Citizen*, Nathaniel F. Forsyth, pp. 23–28. 1923.

up to a level where they are able to assume the duties of citizenship. Settlement-house workers, juvenile-court judges and skilled fieldmen, workers in missions, and protective-association leaders who work out from special organizations, schools, and churches, provide a ministry of helpfulness. Such remedial work is of large social consequence. These enterprises are dramatic; they have caught popular pity and fancy; consequently, they have frequently been rated higher than their true value to society warranted. We have not always been conscious of the fact that many times these enterprises were dealing with the maladjusted and consequently were remedial, or were concerned with the treatment and care of subnormals. The America that-is-to-be will not be made out of these improved subnormals. They will be a part of the enterprise, but only a part, and that a numerically smaller one than the normal. The constructive task of upbuilding the character of the rank and file of boys and girls, youth and adults, is of vastly greater significance to the future than remedial work. The constructive development of normals must be faced with vigor if the future is to be secure. "Creative salvation is better than rescue salvation." A constructive educational program for the nation which takes into account physical and spiritual needs cannot be complete without a religious education program which uses a time schedule extended beyond the Sunday period.

Summary and Conclusions

Religion faces larger horizons than were commonly seen a generation or more ago; we glimpse a bit more clearly what Jesus saw. The religious education method has come to be thought of as having very large possibilities of social control. Remedial and merely recreational programs will not suffice. Pupils need to know God; they need to learn to practice the Christian way of life. The program must be

constructive; it must lead the pupils into the abundant life which Jesus came to bring. That task is so great and the implications of living a Christian life so extensive that it cannot be accomplished by old-fashioned procedures alone nor with the time and money previously allotted. Week-day church schools provide more time for the teaching of religion. They, along with the other agencies of the church, undertake, by using educationally sound teaching and supervisory procedures, to lead the pupils into companionship with Christ and so into the more abundant way of life.

Problems for Study and Discussion

What are the arguments for and against the teaching of religion by the state?

Under what conditions may freedom in persons' lives be dangerous?

In what respect is there a changing concept of salvation?

If one has correct beliefs, does it follow that he will live rightly.

When were the first vacation schools held in the United States?

Why has the Bible-study-for-credit movement not been widely accepted?

Discuss the significance of education in social advance.

Under what conditions should a church carry forward the program of recreation in a community?

Why cannot the task of religious education be accomplished with the time and money previously allotted by the church?

References for Further Study

A History of Religious Education in Recent Times, Arlo A. Brown, pp. 195-221.

The Legal Status in the United States of the Plan to Dismiss Pupils From the Public School, International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois.

Religious Education on Public School Time, Floyd S. Gove.

CHAPTER II

CURRENT PRACTICES IN WEEK-DAY CHURCH SCHOOLS

CONSERVATIVE estimates place the number of week-day schools of religious education in the United States at twenty-five hundred. Towns and cities in widely separated parts of the country have been conducting such schools for varying periods during nearly twenty years.

A study of 954 schools selected at random and located in 40 States and Hawaii reveals some very definite tendencies of the movement. These facts are gathered for the school year 1927–28 and will be discussed in detail in the following pages. Figure I shows the years during which these schools were started.

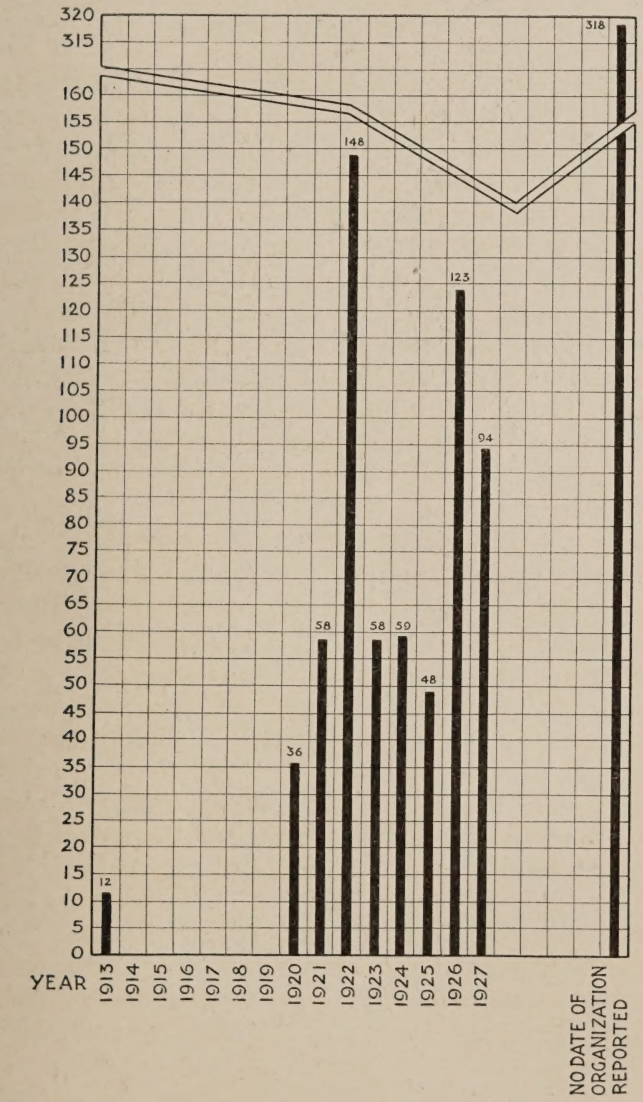
Probably more important than the number of schools or their geographic distribution is the fact that the belief is growing throughout the church that week-day schools have a significant contribution to make to the church and the nation because of their possible contributions to growing lives. The increase in the number of these schools since their beginning in 1913 indicates that week-day schools in their present or in a modified form are to be permanent agencies of the church to work along with the Sunday school, the vacation school, and the other agencies of religious education.

TYPES OF SCHOOLS

The types of week-day church schools vary according to such factors as the denominational or interdenominational make-up of the board of control and the student body; the

NUMBER OF SCHOOLS AND DATE OF ORGANIZATION

FIG. 1



group primarily responsible for financing; the church relationship of the teachers; the relative importance given to denominational instruction in curriculum and similar matters. One author describes what appear to be four types of week-day schools:[1]

"1. The denominational or individual church school type. Any church may organize classes in week-day religious education and carry on this work as a part of its church program. Usually, however, such a school attracts only the children belonging to the church or Sunday school. The danger is that the teaching staff and educational equipment may not be up to the high standard desired.

"2. The denominational-co-operating group of schools. A denomination having several churches in the community may organize week-day religious education for all of its own churches. This usually gives better financial support, but often does not attract many children outside of its own church families.

"3. The neighborhood type of school. The churches of a community of different denominations may work together to establish a school for all the children of the neighborhood.

"4. The city and community system, which provides schools for religious training for all the children who attend all the public schools. This type enlists not only the churches, but often business men and organizations that are interested in the highest welfare of all the children of their city or community."

In general, week-day schools may be grouped under two types, the denominational and the interdenominational. The denominational type is conceived and carried out as a denominational enterprise without much relationship to other denominations regarding the board of control, financing, teachers, curriculum, buildings and equipment, or supervision. The co-operative type usually has a common

[1] From a pamphlet, *The Week-Day School of Religion*, by William A. Weber.

board of control, the financing is done jointly, teachers are selected from among several denominations, the program is determined jointly, and supervision is the responsibility of the interdenominational committee. Sometimes a looser sort of co-operation is carried out with each denomination doing independently what it wishes. This sort of a plan, which usually does not have a common supervisor, may be thought of, for all practical purposes, as denominational.

The 954 week-day schools studied were divided under these two classifications as shown in Figure II. Sixty-two per cent of these schools were interdenominational and 33 denominational; about 5 per cent of the schools made no report on this item; that is, there are nearly twice as many interdenominational as denominational schools.

Advantages of the Denominational Type. Each type has its advantages. The denominational school has three:

1. The local church which undertakes a denominational week-day school is brought to face its responsibility for the religious education of its children. It has the power of supervision of this as well as of other phases of its activity. It thinks of its responsibility for an expanded religious education as one of its proper tasks. Such an attitude on the part of local church officials is of tremendous psychological value.

2. Correlation of the educational program at the present time would be easier within a denominational than within an interdenominational enterprise.

3. Frequently, denominational week-day schools are less expensive than interdenominational. The unit of cost per pupil is not meaningful, however, until one knows what happened in the life of the pupil as a result of the teaching. Cheapness is sometimes poor economy, either in a denominational or in an interdenominational scheme.

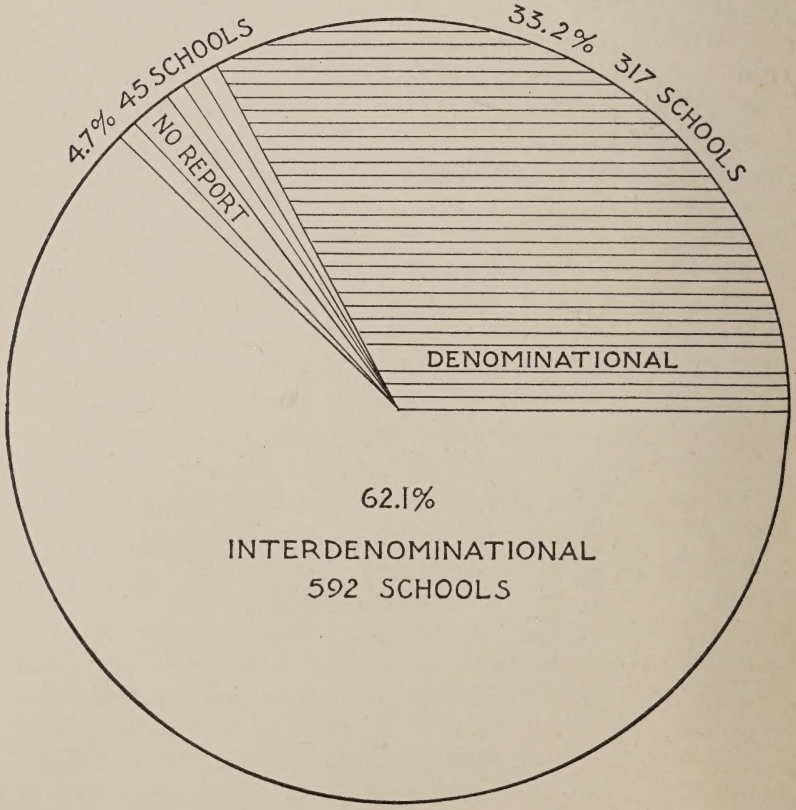
Advantages of the Interdenominational Type. The co-operative type of week-day school has these advantages:

1. The community is brought to think of religious education not as a denominational but as an interdenominational responsibility, a task of churchmen, but a co-operative enterprise.

2. The distribution of schools geographically is apt to be better in a co-operative plan. In the denominational

TYPES OF SCHOOLS

FIG. II



scheme pupils are sometimes attracted from wide areas to a particular building. In the co-operative system pupils attend the school most convenient for them and are not required to walk past one or two schools to get to their own.

3. It is frequently possible for churches working co-operatively to secure time commonly used by the public school where this privilege would not be granted if a denominational plan were developed. Co-operation in religious education often commends itself to alert members of school boards and other business men who have the interests of the pupils at heart.

4. With interdenominational co-operation such numbers of pupils are frequently enrolled as to make possible a time schedule which warrants the employment of full-time professionally trained teachers.

5. With a co-operative arrangement it is frequently possible to employ a trained supervisor. All schools are equally well financed, a common curriculum is possible for all, and every school understands that the specifically denominational teaching that needs to be given will be cared for in each pupil's own Sunday church school. High standards frequently obtain in the selection of teachers and in teaching methods. A well-managed system of week-day schools with high common standards is impossible without supervision.

6. Co-operative week-day schools avoid overlapping and duplication of community effort and consequently, inefficient expenditure of funds.

It is not possible to say arbitrarily that one type of school is always better than another. Conditions vary as between communities; and this variation in conditions and needs means that local conditions must be the determining factor. Wherever Christian character growth can best be furthered by the denominational plan, it ought to be adopted. Whereever the interdenominational plan is better adapted to

accomplish these ends this is the type of school which should be organized.

Variation in Time Schedules. Some week-day schools begin and end with the public-school year. Others begin after and close before the public school. This procedure is sometimes made necessary because of finances. In other cases the leaders believe that the work proceeds better if, at the beginning of the year, the children are not required to adjust themselves to two new situations at the same time. They believe also that it is better to close before the public-school year ends in order to avoid teaching the pupils during a period when their public-school work is apt to be heavier than usual.

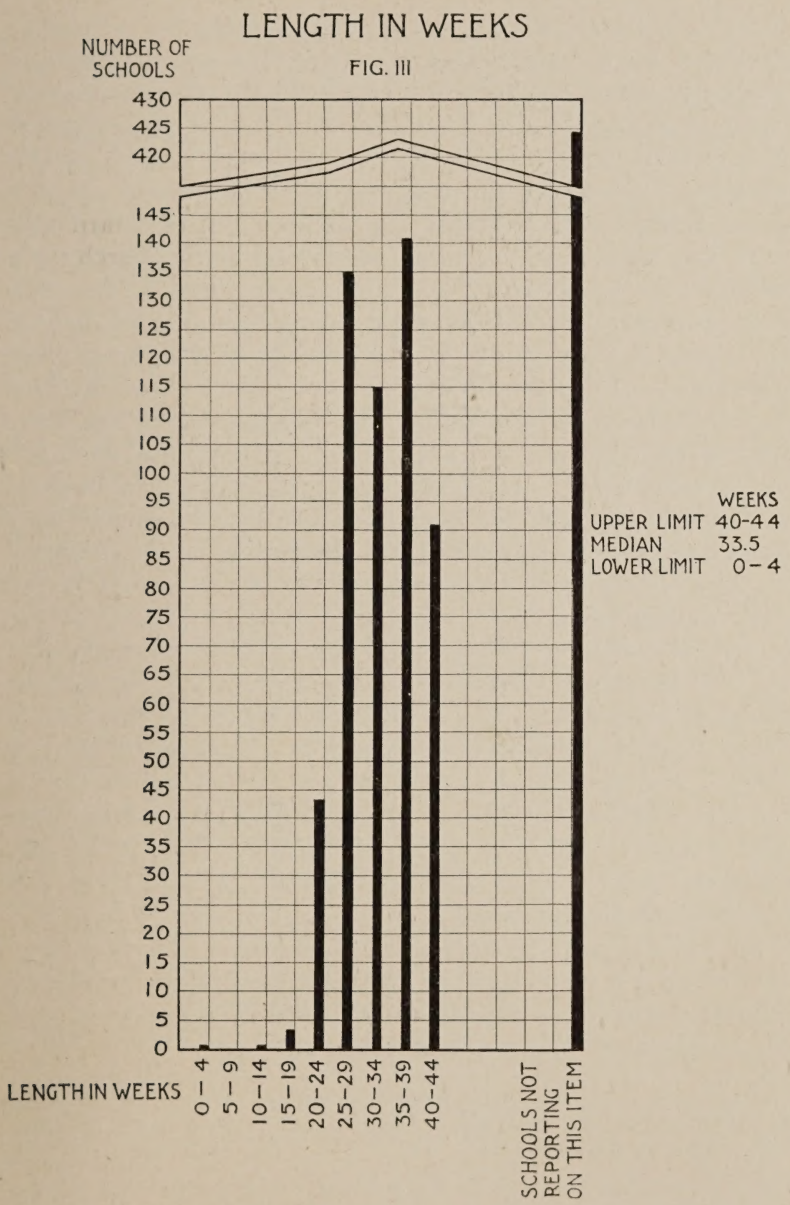
Figure III shows the current practice in 954 week-day schools in regard to the number of weeks the school is in session. Nearly all of them meet for from 20 to 44 weeks. This indicates that many schools are developing a time schedule which is favorable to an effective program for Christian education.

Week-day classes are held at various times, depending, usually, on local conditions. That time is best for week-day schools which can be used to best advantage in each local situation. This does not mean that there should not be certain time objectives toward which week-day schools would ultimately strive.

In a comparatively recent survey[2] it was discovered that about two thirds of the week-day classes in operation met during the hours commonly used for public school and that about one third met after school hours.

There is almost universal agreement among religious educators that some time ordinarily used by the public school ought to be used for week-day religious education. There are a number of reasons for this: (1) Religious education has a contribution to make to education, and to growing

[2] *Current Week Day Religious Education*, P. H. Lotz, p. 197.


LENGTH IN WEEKS
NUMBER OF SCHOOLS
FIG. III
430
425
420
145
140
135
130
125
120
115
110
105
100
95
90
85
80
75
70
65
60
55
50
45
40
35
30
25
20
15
10
5
0
WEEKS
UPPER LIMIT 40-44
MEDIAN 33.5
LOWER LIMIT 0-4
LENGTH IN WEEKS
0 - 4
5 - 9
10 - 14
15 - 19
20-24
25-29
30-34
35-39
40-44
SCHOOLS NOT REPORTING ON THIS ITEM

lives, as academically important as any guidance now being provided by the public schools. (2) If a program of religious education is significant and vital, the state as an educational agency ought to show clearly that it recognizes this worth. This recognition, let us hasten to add, should be given only where the religious education forces are prepared to give such assurance of high standards as will warrant the state turning over to the church the parents' children for teaching. The different attitudes of the children toward classes held after school hours, and toward those held in time ordinarily used by the school, are of great consequence. (3) Pupils should be taught religion in time ordinarily used by the public school because children learn best when they are not fatigued by attendance at a full public-school day. (4) Small children should not have to go home in the dark in the winter months, nor should they be penalized for their study of religion by being required to take time which frequently involves getting up in the dark during the winter months in order to study in the school of religious education before public school begins. (5) The parents of America need increasingly to act on the principle laid down by the Supreme Court of the United States in its decision in the Oregon Compulsory School Law Case:

"The child is not the mere creature of the state; those who nurture him and direct his destiny have the right coupled with the high duty to recognize and prepare him for additional obligations."[3]

So while it may be necessary to use such time for week-day religious education as may be available, week-day schools ought to work toward the use of some time now commonly used by the public schools.

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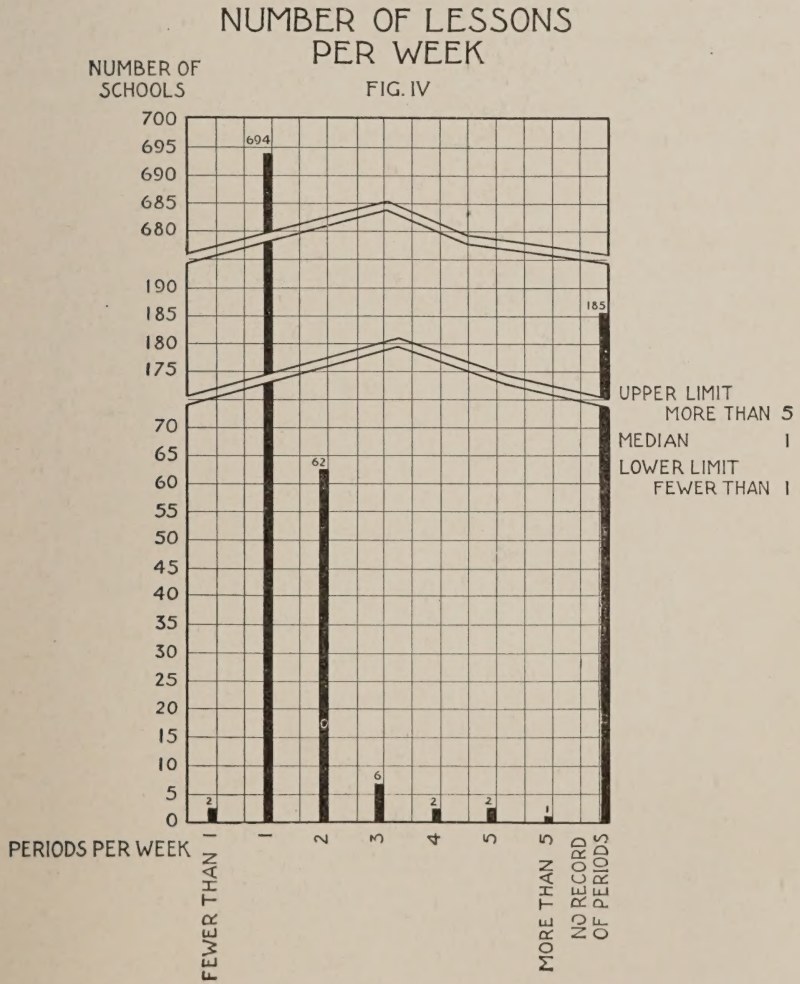
[3] Vol. 268 U. S. Supreme Court Reports, p. 510; 69 Law. Ed. 1070. Quoted in Jackson and Malmberg, *Religious Education and the State*, p. 167. Doubleday, Doran and Company, Inc.

How much time should ultimately be used for week-day schools of religion? On this question there is no agreement because experimentation has not yet proceeded far enough. Two or more periods a week will be a desirable basis on



which to proceed at the present time. This is suggested in the light of pupil needs and not as a result of current practice. Figure IV shows that the larger number of schools now use only one period a week. If possible, communities setting up new programs should plan to teach more than one period a week in addition to Sunday.

Variation in Grades Taught. Figure V shows a wide variety in practice as to the grades taught in week-day schools. The table shows merely the combination of grades which were taught in some week-day schools.

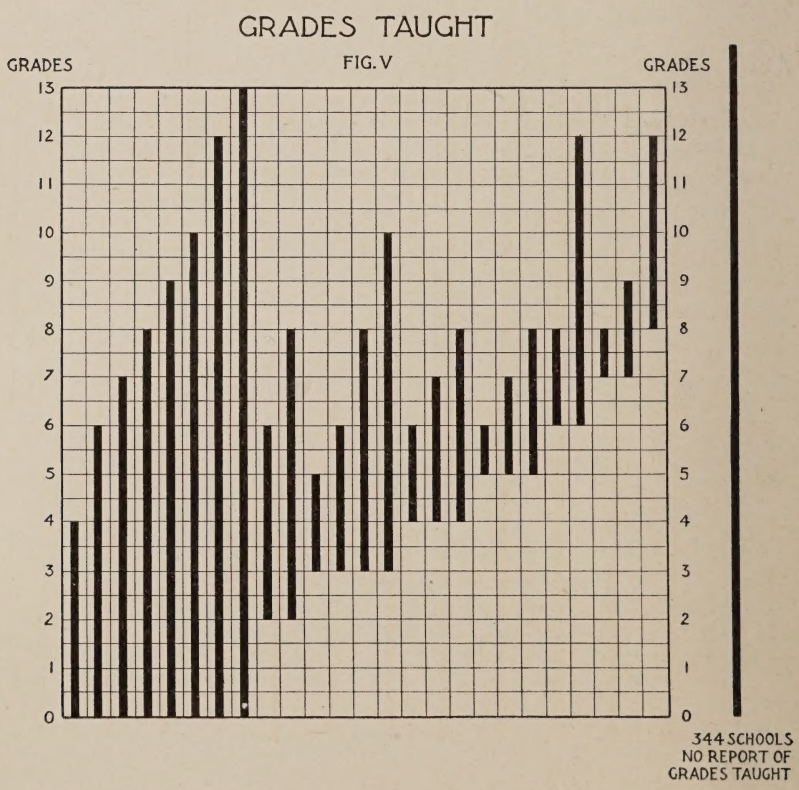
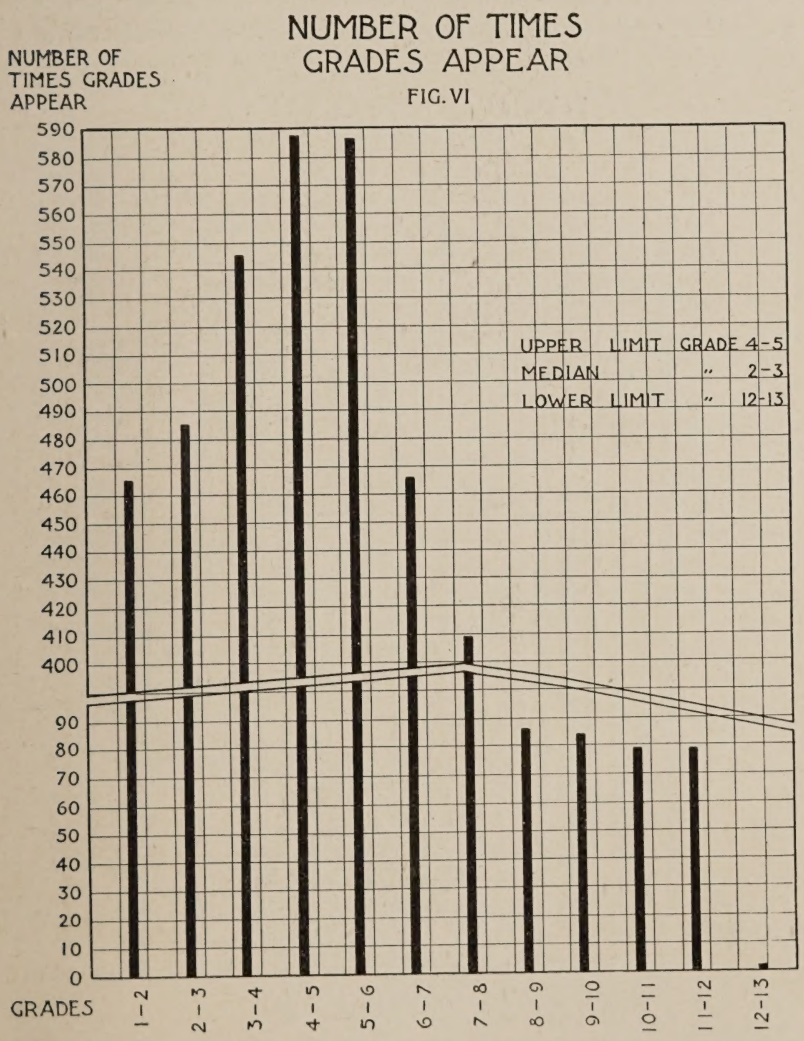
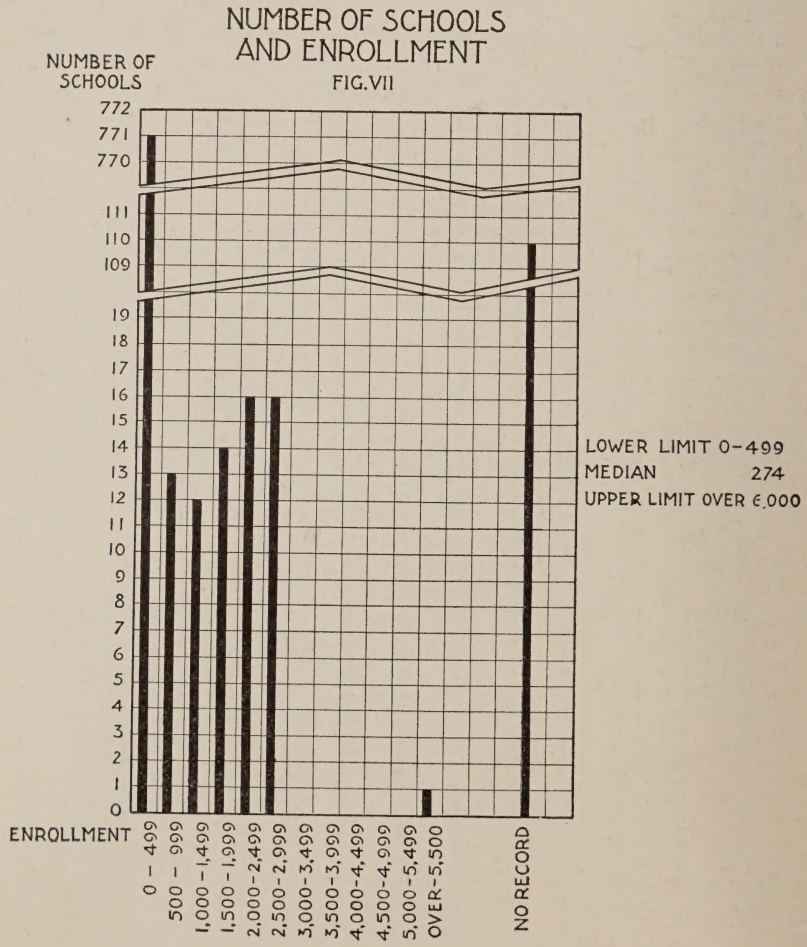


Figure VI shows the number of times each grade appeared in one or more of the groupings reported in Figure V. This would indicate that, so far, the week-day movement



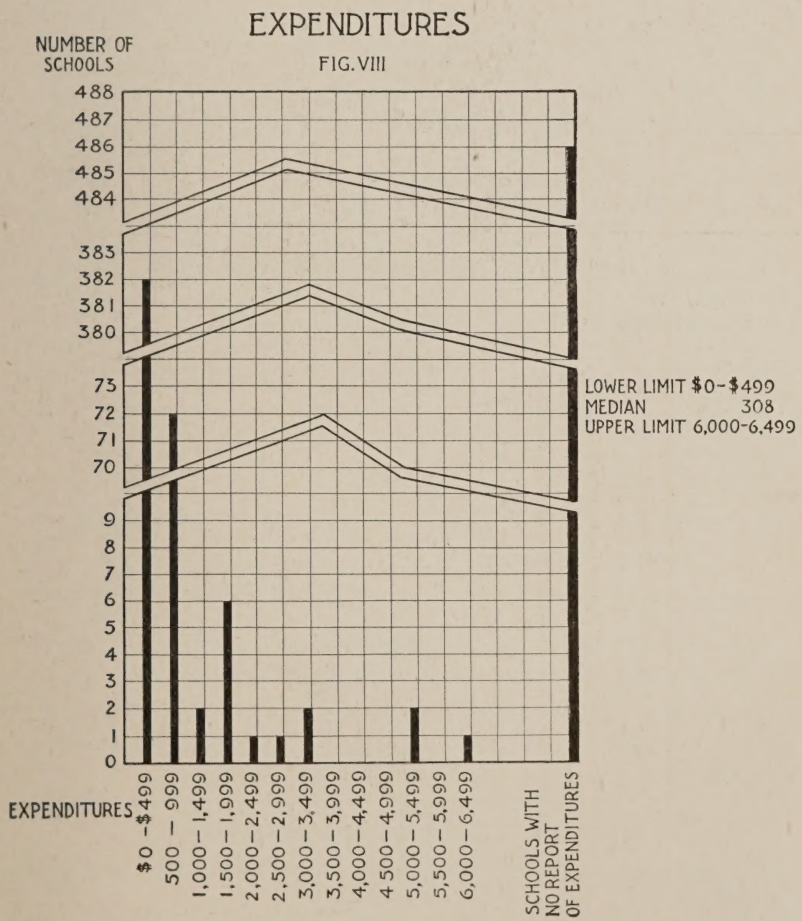
has dealt largely with children below the seventh grade, but that significant numbers of pupils in the high school are also being taught.

Variation in Size of Student Body of Week-Day Schools. Figure VII shows the size of the student bodies of the 954



week-day schools studied. Most schools have 500 or fewer pupils, although a number of schools have as many as 2,000. A number of communities report 15 to 20 schools. The 827 schools which reported on the number of pupils indicated that they had 181,265 pupils enrolled.

Expenditures. The 468 week-day schools which reported



on their expenditures indicated that for the year 1927–28 they spent $131,635. Figure VIII shows that most schools spent $500 or less for the year. This becomes meaningful when one recalls that numbers of cities have from 15 to 20 schools.

Courses of Study. Table I shows the courses used in the 600 schools which reported on this item for the school year 1927–1928.

TABLE I

Courses Used in Week-Day Schools

COURSE OF STUDY	Number of Schools
Abingdon	272
The Bible	96
Locally Developed	65
Varied	62
Catechism	57
International Graded	14
Westminster	12
Scribners	9
Gary Leaflets	7
Christian Nurture Series	3
Doran	2
International, Group Graded	1
Total Schools Reporting	600

The foregoing facts indicate that the week-day movement, though less than two decades old, is a lusty infant. Like all growing things it has many needs. Its glory is its daring, its vigor, its persistence. To-morrow its strength will be felt.

PROBLEMS FOR STUDY AND DISCUSSION

Discuss the number, distribution, and extent of week-day schools.

What are the two main types of current week-day schools? Discuss the advantages of each; the disadvantages.

What is the present practice with reference to the length of the teaching period and the number of periods taught each week in week-day schools?

Why should time commonly used by the public school be sought for week-day schools?

Under what conditions should more time be sought for week-day schools?

How many periods of week-day religious education are best for your community? Can they be financed?

How many minutes per period should be used for elementary, junior high, and senior high-school pupils in your community?

References for Further Study

Religious Education on Public School Time. Floyd S. Gove, pp. 41-57.

Current Week-Day Religious Education, P. H. Lotz.

CHAPTER III

MAJOR CHANGES NEEDED IN PRESENT PRACTICE

A MARKED reorganization of aims and procedures is going on in all agencies of religious education. An attempt is being made to discover how schools of Christian education can shift from the formal imparting of information, to conditions, materials, and methods which will take as their primary aim the enriching of the Christian experience of the learner. Attitudes must be developed, motives and purposes aroused, decisions made, and independent thinking and action encouraged. Altogether the program must minister more effectively to growing lives. Week-day schools of Christian education are seeking to discover what major changes are involved in shifting from the old-fashioned procedures to the type of program which incorporates modern educational principles. Certain major modifications are herewith suggested.

Changing concepts in religious education have resulted in a new point of view with reference to the responsibilities of week-day schools. When information, belief, and doctrine were thought by teachers of religion to be ends in themselves, the natural procedure for religious education was to impart information in order to establish beliefs. The lessons were material-centered, and curriculum makers faced this problem: The Bible is the greatest source book for Christian education; since not all the Bible can be taught, what are the biblical materials which should be selected? The choice was made largely on the basis of materials; human needs were only secondarily considered.

These choices, during the last century, aroused no end of sectarian bickering and bitterness.

Within the last three decades some builders of curricula, seeing the inadequacy and narrowness of a curriculum of Christian education limited to the Bible, belief, and doctrine, have insisted that materials from outside the Bible should be used along with biblical materials to teach religion, and that nature study, biography, literature, and similar fields of learning should be permitted to make their full contribution to the curriculum of Christian education. They further insisted that the basis for selection should be, not merely available materials, but materials selected with reference to assumed life needs and graded to meet the age interests, needs, and capacities of the learner. This group recognized the responsibility of the curriculum to meet life needs, but was thinking very largely of the selection of materials according to the "culture-of-the-race" theory. This theory, now discarded, held that the primary purpose of education was to acquaint pupils with what the past had learned and created. Materials, biblical and extra-biblical, were selected with reference to needs, but materials were still of primary consequence.

Recently another group, sensing that the Christian religion is a way of life dominated by the principles of Jesus, have said that the primary business of Christian education is to provide practice in Christian living and teach such information about it as will be essential to develop Christian individuals. The recent emphasis on the educational principle that we learn by doing has tended to make doing central and material meaningful in direct proportion as it has relationship to doing. Hence the project principle has come into a new significance. It is not a method of teaching along with story-telling, question and answer, drill memorization and dramatization, it is a principle of teaching using all methods, but calling upon each to make such contribu-

tions as it can to the purposeful activities or experiences of pupils. Doing is the thing; and materials of any sort are needed to give motivation for the doing. Two serious mistakes can be made and are to be avoided in following this method:

1. This point of view, being contrary to the old-fashioned material-centered curriculum, led some persons to believe that all values of religion were bound up in what is commonly thought of as good citizenship. Christian education is interested in teaching more than good citizenship, though it is immensely interested in this phase of right living as between men. It is also interested in a relation of sonship between the individual and his heavenly Father, a relationship in which one needs practice and information quite as much as in social right living. Jesus made two primary contributions to the thought life of the world in his stressing of the concept of the kingdom of God and the sanctity of human life. The implication of these ideas for Christian education is far-reaching. The week-day church school must take these teachings into account in its use of methods and provide for more than the imparting of information concerning citizenship.

2. Other workers have sometimes said that purposeful activity touched only on external conduct values, forgetting that motive, attitude, and appreciation are just as truly realms of purposeful activity. To say that cultural values exist only in relation to external conduct values is as far from the whole truth as the traditional belief that biblical information is all, and everything else is incidental or subordinate. Week-day schools have an enrichment to offer and certain information to give which pupils will need if they are to develop the abundant life. These values must be kept in mind when a selection of teaching methods is made.

With all its possible dangers in the hands of the half-

trained teacher, however, the life-centered approach or emphasis is profoundly significant for religious education and for week-day schools in the immediate future. With a life-centered emphasis, the curriculum ceases to be so much material to be taught.[1,2] Here are lives, a teacher discovers as he stands before his class, which have need of consciousness of the reality of the presence of their heavenly Father and Jesus Christ: lives which need Christian interpretation and motivation with reference to all of their problems. Christian concepts and behavior are desirable in the life of every pupil, and the teacher becomes a leader to help pupils get information about their problems and practice in order that conduct, attitude, and motive may become permanently dependable, permanently Christian. Telling a good story, even though it may be biblical, will hardly be adequate for a life-centered program. Discussing a situation where moral choices are involved and making a mental observation that one choice is better than another, may not result in behavior of the sort desired. Questions and answers about any subject, though the session may be conducted ever so interestingly, may result merely in the pupil's being able to talk well about how to meet his problems. Memorization and drill may be found equally faulty unless their relation to pupil needs is closer than has usually been the case in week-day schools. For, unless the materials memorized have some definite and conscious association with motivating life at one point or another, there is danger that the materials memorized may set up a dislike for religion or clutter up the mind with undigested and sometimes mentally indigestible material. Personal conference as a teaching method will need to be conducted with an eye single to the outcomes desired in the life of the learner. Dramatization, while useful in making truth vivid,

[1] *Method in Teaching Religion*, Betts and Hawthorne, pp. 304-11.
[2] *School Supervision in Theory and Practice*, Ellsworth Collings, pp. 24-29.

will have to be used for some purpose other than making *material* attractive if it is to contribute largely to developing Christian lives. Whether handwork and craftwork are valuable educationally in a program of Christian education depends on the degree to which the pupil is conscious of a service or religious purpose as he carries out his enterprise. If it is largely busywork, or done for the sake of acquiring skill, there may be a serious question regarding its inclusion in a program primarily concerned with carrying out Christian objectives.

Those who have visioned the importance of the principle, "We learn by doing," assure us that the imparting of ideas by any method is inadequate as teaching procedure so long as it is not tied up with practice in the specific activity desired. There is much less transfer of training from one activity to another than has been commonly supposed. Recent experiments[3] show that transfer of training takes place only where there are "identical elements" in the two or more situations or conditions involved. We learn by doing, and that doing needs to be undergirded with ideas and motivation, information and appreciations. One further step implicit in what has just been said needs to be stated explicitly: before this type of education can become Christian and not merely ethical, it will need to be permeated with the Christian spirit and practice. Consequently, the project principle in teaching has a great contribution to make to Christian education in the immediate future, and the teaching methods which have been important traditionally will need to be revaluated in the light of new practices and the contribution we desire them to make.

A Unified Program. A growing boy may have experiences on the farm, at home, at school, on the playground. He may hunt and fish and read. The sum total of the

[3] *Educational Psychology*, A. M. Jordan, pp. 192-219.

contacts he makes is rather large and diverse. How is it that a unified or single personality results? He becomes one person with learnings in a number of directions. One day he will come to independent selfhood and be able to select an ideal which will guide his life for half a century. Clearly this may take place outside of the control of the school, and does result frequently in positive character and personality for many who have little formal schooling. That is to say, there is a unifying principle at work in the mind and personality of the individual which fits diverse elements together into oneness.

It is interesting to observe that this principle functions without regard for schools. It enables a person to study such diverse subjects as biography and astronomy, church history and arithmetic, geography and engineering, and still have one personality. What, then, is meant by the insistence that we have a unified program? Historically, like Topsy, our types of religious schools and other administrative agencies and programs just "growed" until now we have many local churches in competition with themselves for the time of their own children. It is an elementary proposition that any attempts the church may make to nurture its childhood and youth should not overlap, but every part of its program for each age group should be consciously built with reference to every other part of its program. It is equally elementary that whatever types of schools and other administrative groups have sprung up to meet specially recognized needs should not be considered sacred institutions round which independent programs have to be built, but that they be recognized as administrative agencies whose only right to exist lies in their ability to do the task, co-operatively, which needs to be done for children, youth, and adults. Such modifications should be made as will enable all of the agencies to dovetail their efforts in order to accomplish the task. Unification must take place

in central and program-making agencies before it can take place generally in local groups. Yet only as experiments in local groups are made to point the way can progress be made in overhead groups. The way of permanent progress is the way of slow experimentation and growth. Already three-hour Sunday sessions are undertaking to unify the teaching program of the church. The week-day and vacation schools are seeing their place in the program that is to be—their tasks to be integral parts of the total one of opening doors for persons as they develop Christian lives.

This means that the church must organize to develop Christians, and that that church is best organized which builds its program consciously with reference to meeting needs in the lives of persons. The church with the largest number of organizations is not necessarily the best organized. Indeed, the right attitude toward organization is that of the church which is willing not only to start no new organizations, but is also willing to modify and combine existing agencies if by that means the total task of nurturing the Christian life can be better accomplished. Organizations are not sacred save as they gain sacredness by nurturing growing lives. This logic carried to its conclusion means that the future may see a departmentalized church so organized as to provide for all the needs which are now imperfectly met by a multitude of comparatively unrelated agencies. This departmentalized church should take over, when it can do so without waste, all of the functions which are now carried by these separate agencies.

The implications of this point of view for the curriculum in the local church are equally clear. One curriculum will need to be built which will embrace all of the activities and functions of the religious curriculum. Piecemeal, unrelated, and material-centered courses will need to give way to one teaching program built to make the message of the Christian Church effective in the lives of individuals. The new

graded courses constitute at the present time the structure on which a unified program can be built. Doubtless the future will bring programs with enriched and expanded content, but these lessons point the way and offer an immediate opportunity for building a unified curriculum.

It is difficult to see how a unified program can be developed in the local church with special teachers attempting to impart information on "subjects" in layer-cake fashion. Those schools which have one teacher directing "handwork," another "story-telling," another "worship," and still another "recitation" or "instruction," while others provide "recreational leadership," may be able with administrative ease to "run" the school, but it does not follow that the pupils grow as well as with an activity curriculum based on pupil needs and taught by skilled teachers of pupils rather than by teachers of subjects.

This sort of program will be all but impossible to administer unless teachers are trained to give longer periods of time to the teaching of religion. The implications of a unified program in the local church are also clear for the time schedule of the church. A unified program involves a time schedule extended beyond that used by the old-fashioned Sunday school, so that more Sunday time as well as time during the week in both the winter and summer will be used in the teaching of religion. This longer schedule will enable the church to do all that it is doing and to meet additional needs which are at present neglected.

Though the implications of a unified program for a local church are clear, let no one make the mistake of thinking it will be easy to train a teaching and supervising force to carry it out. A unified program will need trained teachers who dedicate themselves to the ministry of teaching with the same high idealism that characterizes those who receive the "call" to preach. Leaders will need to use, at once, all of the ways of training their teachers which are

at their disposal. Significant progress in unifying agencies is already being made by the Boards of Education of several of the Protestant denominations. The way ahead is long, but the steps taken toward unification are in the right direction. Teaching must await the development of this program before the largest results can be achieved.

Problems for Study and Discussion

What is meant by a material-centered curriculum?

Name three kinds of extra-biblical materials which are useful in the teaching of religion.

Illustrate the principle, "We learn by doing."

In what respects does Christian education differ from education for citizenship?

What is meant by Christian objectives in week-day schools?

What difference is there in the use of the story-telling method with emphasis on Christian objectives and the use of the story-telling method where materials are stressed to the neglect of all but entertainment needs? drill? dramatization?

Give three reasons for a unified program of religious education.

What are some of the problems in the way of the unified program?

What are the implications of a program unified with reference to Christian objectives? As to teaching methods? Tasks of various types of schools? Finance? Buildings and equipment? Trained teachers? Curriculum? The adult membership of the church? Community service?

What would be the first step in your local church which should be taken to unify the program?

Sketch in outline a unified local church organization for your church. For your denomination.

References for Further Study

Method in Teaching Religion, Betts and Hawthorne, pp. 304-11.

School Supervision in Theory and Practice, Ellsworth Collings, pp. 24-29.

Standard for the Week Day Church School.

CHAPTER IV

THE OBJECTIVES OF WEEK-DAY SCHOOLS

AIMS or objectives have achieved a new place in the sun in the last decade, largely because of the recognition that educational tasks are difficult enough to achieve when goals are consciously defined—but impossible to attain when none is set.[1, 2]

GENERAL OBJECTIVES

General objectives state the remote or final goals which are to be sought in the lives of pupils. An example of such an objective with a life-centered emphasis is the following statement of aim of the proposed International Standard for the week-day school:

> The aim of week-day religious education from the viewpoint of the evangelical denominations is *complete Christian living*, which includes belief in God as revealed in Jesus Christ and vital fellowship with him; *personal acceptance* of Christ as Saviour and his way of life, and *membership* in a Christian church; *the Christian motive* in the making of all life choices; and *whole-hearted participation* in and constructive contribution to the progressive realization of a social order controlled by Christian principles.

But this aim for the week-day school is identical with the aim stated in the Proposed International Standard for the entire church school. Clearly, the task of the week-day school is not co-extensive with that of the entire church school. If it is, all the other agencies within the church school are duplicating the aim of the week-day school, or the week-day program is duplicating aims which have been set for the entire school. It was a recognition of this situa-

[1] *Method in Teaching Religion*, Betts and Hawthorne, pp. 59-89.
[2] *Learning to Live*, Marion O. Hawthorne, *Teachers' Manual.*

tion which led to the following explanatory paragraph which was appended to the statement of aim as given in the Proposed International Standard for the week-day school:

> The week-day church school may not be expected to provide the complete religious education experience, but rather to assume responsibility for certain aspects of it. As yet there is no agreement as to what parts of the total responsibility may be delegated to the week-day school. Experience and more definite judgments as to the division of labor which each agency within the church and community may be expected to carry, will be needed to make clear what specific function may be allocated to the week-day church school.

Specific Objectives

Essential to the accomplishment of the final objective are specific objectives. These split up the general objective into workable units and strive through a specific aim for a single session or a group of sessions to reach the general objective. Specific objectives should center in the lives of the pupils and should change as frequently as necessary, depending on the accomplishment of the objective previously set.

Every session should have a specific aim which should make its contribution to the successful completion of the teaching unit then being studied. Some of these aims will be informational, some will be motivational, others will seek to develop attitudes, still others will seek different kinds of active outcomes in the behavior of the pupil. They ought to grow out of the life needs of the pupil and not out of adults' preconceived notions as to what knowledge or activity results should be sought. The aims sought by the week-day school should be religious. There is small excuse, in normal situations, for the church carrying forward a week-day school unless it is definitely religious in purpose. Schools which neglect this emphasis make smaller constructive contribution to the lives of their pupils than they might otherwise do.

Objectives Centering in Teaching Material

Many week-day schools set out to teach the Bible as an end in itself. Little or no attention is given to the matter of selecting problem centers in life and then undertaking to meet life needs through the activities and materials which are adapted to meet the situation. Knowledge of the Bible is the end sought and advocates of this point of view usually insist that if the Bible is known, conduct will be Christian. They hold this opinion in spite of many examples to the contrary, and in spite of their complete inability to explain why life's choices should be expected to be right just because one has Bible information.

Those who go a step further and say that both biblical and extra-biblical materials should be used in religious education are nearer a complete statement of the case than those who think of Bible study as an end in itself. Even this point of view, however, fails to take into account the fact that Christian living involves more than knowing—though one may know even the Bible and other materials as well. The objectives here still center in the materials. A study of practically any of the week-day texts available at the present time will reveal that they are too much material-centered. Such a study will make plain that if the writers of these courses did not have the objective of teaching biblical and extra-biblical materials, they acted as if they did have. An analysis of much of the present-day teaching will confirm this same conclusion. For is not much of the present week-day teaching done as if its primary purpose were to teach material? It is hardly likely that so large a group of teachers should have misunderstood the writer's purpose.

Objectives Which Center in the Church. The primary task of the week-day schools is not to develop churchmen. The church as an institution is not an end, but a means to an

end. Only as men come to live Christian lives because of the church can the church be said to make contributions which justify its own existence. These schools will encourage their pupils to join the church, not as an end, but as a means to an end, namely, the growth of their own and others' religious experiences.

Objectives Which Center in the State. The primary task of week-day religious education is not to develop good citizens, as good citizenship is commonly understood. It will be greatly concerned about developing good citizens. Though the contribution which can be made to the state in supplementing the system of public education with a religious emphasis and thus making a complete system of education can scarcely be overstressed, it still remains true that membership in a democracy is not an end, but a means to an end, namely, "complete Christian living which includes belief in God as revealed in Jesus Christ, and vital fellowship with him, personal acceptance of Christ as Saviour, and his way of life and membership in the Christian Church, the Christian motive in the making of all life choices and whole-hearted participation in and constructive contribution toward the progressive realization of a social order controlled by Christian principles."

Christian Education the Task of Christianity. Nor do these objectives which spring from life's personal needs and from the needs of democracy and the church indicate all of the purpose. Christian education is the task of Christianity, and making Christianity effective in the life of the world is the task of Christian education. Hence, the objectives of religious education will need to include the development of Christian attitudes to race relationships, Christian understanding of the importance and use of money and property both individually and nationally, equitable taxes, Christian standards in industry both for the worker and the owner, educational advantages available universally, equit-

able class privileges, and Christian international relationships. To be sure, Christian education will include a concern that its pupils will not engage in gross personal immoralities, but along with this understanding of the function of Christianity in personal life must go another—the function of fitting developing lives to take their place in the ranks of those who have given themselves with abandon to the bringing in of a kingdom of God on earth, a social order in which abundant life is possible because these pressing problems have been adjusted in a Christian way. These very desirable institutional and social goals will be inevitable elements of a life-centered objective and program of Christian education.

Objectives Progressive, Not Static. Objectives which center in the life of the individual and those which center in the collective life of our social order will change from time to time. Objectives which change will need to include new horizons when old ones have been reached. Static objectives are good only temporarily, then they become handicaps.

Selecting the Objectives. Since new values are involved in the objectives of Christian education, the curriculum and teaching methods must be selected and revised with reference to them. Objectives should be selected in the light of the possibilities which religion offers to individual and social life; and, further, in view of the social situation which is judged to be desirable in the future. Only thus can the teachings of Jesus become effective in the building of a kingdom of God. It appears that our objectives are to be discovered in the needs of the pupils. But how shall we select these needs from among the vast number of possible needs which life has? Since these needs vary in emphasis and complexity as life matures, it follows that we should select different objectives or different emphases on the same objective for each age group. With such a compli-

cated situation how shall we select our objectives for week-day schools? The opinions of pupils and adults, which reflect no small amount of experience, will need to be consulted; and studies will need to be made to discover to what needs the curriculum of the week-day school should give attention. Beginnings only have been made in this experimentation in current week-day programs. At the present time local supervisors and teachers can make significant progress by adapting their programs to meet such needs as they may discover in the lives of their pupils. In this way they can co-operate in discovering the objectives around which the future week-day program will be organized. Nothing is more inspiring than to see folk pushing back their horizons as they reach their previously set goals.

Problems for Study and Discussion

In a community in —— a high-school girls' county meet was being held. Besides the numerous white girls registered for a certain race was one colored girl, who, when the race was run, came in first, far ahead of her nearest competitor. After a hurried consultation the judges disregarded the colored girl and awarded the first place to a white girl who had come in second.

Question: In what ways should Christian relationships between peoples of different color and race be of concern to those who formulate the objectives of religious education?

The World War, which was fought by nominally Christian nations, is estimated to have resulted in the death of eight million men and to have cost two hundred forty-nine billions of dollars.

Questions: 1. Why is it that, having used this method of settling disputes, the white man, and the Christian, have lost their prestige in many parts of the world?

2. Is there any ground for hope that religious education can make a significant impact upon a peace problem of this magnitude? In what ways?

By one method or another those who are opposed to the constitutional amendment relative to the sale and use of intoxicating liquors are seeking to nullify the Eighteenth Amendment.

Question: How can the upholding of the Constitution be a matter for emphasis in the objectives of religious education?

Edith, a thirteen-year-old girl from a so-called privileged home, completely lost her temper and scolded because a scrubwoman in the church did not please her. When an adult remonstrated with Edith and asked her why she did not control her temper, she seemed never to have understood that she could control her temper, and still less that she ought to.

Question: Why should securing dependable self-control be included among the objectives of Christian education?

"A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him" (Luke 15. 11-16).

Question: How may a constructive Christian education program prevent many from going into "the far country"?

Right ideas about God and right fellowship with him are of inestimable value in the business of living a life.

Questions: 1. Is the Sunday church school as we know it to-day equal to the task of religious education? Why, or why not?

2. How do the Christian education needs of rural children differ from those of city children of the same age? What variation is there in the problem areas and home needs of children who come from industrial, foreign, underprivileged rural, privileged rural, privileged urban, and underprivileged urban communities?

References for Further Study

The Cost of a New World, Kenneth Maclennan, Chapters I, V, and VIII.

Readings in Educational Psychology, Skinner, Gast, and Skinner, pp 1-5.

Religious Education, T. G. Soares, Chapters XIII to XX.

Standard for the Week Day Church School.

CHAPTER V

INTERPRETING AND FINANCING THE SCHOOL

The first step in interpreting the week-day movement to the community is to know what kind of a program is to be interpreted and just what its approximate cost is to be. The phases of the program discussed in the following chapters will need to be determined by the committee as it considers the problems involved in establishing and maintaining a permanent week-day system. Hence any attempt to interpret presupposes careful study and planning on the part of the committee.

Any plan of interpreting the movement to the community will require that some one person be made responsible for the task. He may get helpers to assume responsibility for certain phases of the work, but he alone must be responsible for the general program. The kind of publicity and, consequently, the methods used will vary, according to whether the school is to be denominational or co-operative. In the case of a denominational school where financial responsibility and management will center in the local church and where most of the student body will come from the homes of local church folk, clearly the group to be reached is the local church constituency, and publicity measures will need to be used that are effective in securing results in any other enterprise within the church. Ordinarily this would be under the direction of the Committee on Religious Education. Where the co-operation of leaders in the community outside of the church is to be sought, they will be seen personally at the right time by the proper individual, who will go over the matter in such a way as to

get their intelligent interest and support. Such other publicity measures will be essential to interpret the program to the community as are found to be effective in the promotion of other enterprises in that same community. Some of the problems which will enter into such a program are suggested herewith.

Contrary to general practice, more is involved in interpreting the movement to the community than spasmodic outbursts of publicity only when pupils are to be enrolled or finances are to be raised. A community mind needs to be developed with respect to the aims of the movement; illustrations of character growth which have resulted from the teaching, and reports of progress of any phase of the work ought to be given to the community through the proper channel not merely when the work is in its developmental stages, but also after it becomes established—indeed, throughout its existence. It is as important to keep the community informed about the work of the week-day school as it is to have competent teachers, for if the community is not informed, though the teaching may be ever so good, interest languishes and support fails.

The method of interpreting the movement to the community will often bring success or failure to the entire enterprise. If the movement is interpreted regularly and with great attention to detail, but in the spirit that the school is fighting for its life and consequently must report minutiæ of the least interest, the community soon comes to reflect the uncertainty of the school's promoters. As a result the movement is likely to be on the defensive as long as such a policy is pursued.

It is possible, on the other hand, so to report the items of real significance that the community's interest is aroused and its respect and support gained for the movement. Democracy, the public-school system, the church are not constantly explaining why they have a right to exist. They

do not need to. After convictions are aroused it frequently creates suspicion to continue to seem to be on the defensive and to convince where conviction is unnecessary. The sooner a community comes to feel that this movement has a right to exist, without defense from anyone, the better will the movement have been interpreted.

Channels of Publicity

A person or committee faced with the problem of interpreting the week-day schools to the community will think at once of the best channels of publicity in his particular situation. Some of the most effective work has been done through the following agencies.

Personal Conferences. Leaders in the community should be seen at such times as will be convenient for them and the movement should be interpreted in such a way as to secure their active support. Men and women of influence should be interviewed personally and as much at length as is necessary. Without the active support of some of the community leaders, the program cannot succeed. Whatever may be the position of a person in the community, be he industrial magnate, educational leader, or social arbiter, his business is not more important than that of nurturing religiously the developing lives of boys and girls. If this becomes a conviction of the director, it will not be difficult to interpret the movement personally to the community's leaders.

Sermons. The support of the ministerial association is essential. In the last analysis religious education is the task of the churchmen. The support of pastors should be secured, and frequently they will welcome help in securing materials for interpreting the work to their congregations. Sermons given by the director in addition to those by the pastors help develop an informed, sympathetic supporting constituency. Ministers should feel that no other duty

should take precedence over the religious education of the children. This is not a task that the church can assign to another agency, with a sense of relaxed responsibility. When pastors take this attitude they will not fail to include religious education among their major functions.

Public Addresses. The program should be interpreted by competent speakers before luncheon clubs, women's clubs, parent-teachers' associations, W. C. T. U. organizations, Chambers of Commerce, and official boards of churches, not so much with the idea of getting formal indorsement as to spread information and build up conviction in regard to the worth of the enterprise.

Special Bulletins or Pamphlets. Sometimes a leaflet, with the values of the week-day school interestingly and concisely stated, is serviceable when distributed advantageously.

Posters. Attractive posters are frequently able to win favor by presenting forcefully some phase of the work.

Newspaper Articles. News items of real interest should be used as often as there is real news. Ordinarily, newspapers welcome such local material and give space generously. Pictures often add interest to articles. Definite responsibility for the preparation of copy should be centered upon some individual.

Training Classes and Conferences for Church School Teachers. Church-school teachers are already interested in the matter of teaching religion and constitute an important group whose influence and support in the community for week-day schools is vital. The training class and conference have proved satisfactory means of securing this co-operation.

Demonstration Classes Before Church and Civic Groups. After the classes have been established it is frequently helpful to have a demonstration of the class work before a regular church service or a meeting of a civic club. These

programs should be regular teaching programs and should not aim at "showing-off." As a by-product of such a demonstration what has been learned will be suggested.

Sources of Material Helpful in Promoting a Week-Day School

Books, bulletins, magazine and newpaper articles, and reports of work already done in one's own or another community offer much rich material which will help in interpreting the movement to the community. Frequently denominational boards are able to make suggestions about helpful materials of this sort.

The Problem of Finance

Few problems connected with the establishment and maintenance of week-day schools are more perplexing than that of permanently and adequately financing them. To raise the educational and religious standards of religious education involves expense. Unfortunately, schools whose objectives were not even consciously defined, and whose methods were haphazard, are responsible for the feeling that has developed in many places to the effect that religious education is not worth the price. Very often no small amount of re-education is necessary in order to get rid of this erroneous impression.

In studying the needs of the community and the most fruitful methods of procedure toward supervision, teachers, buildings, and equipment, the curriculum and supplies and incidental costs necessary to the conduct of a school or a system of schools, the committee in charge will proceed to estimate the probable enrollment and the probable cost of the several items involved. Painstaking care should be exercised in making the budget lest some items of major consequence be omitted. In case the budget is too large,

it may be desirable to undertake work in fewer grades. It is better to finance well the work of four grades than to finance poorly eight grades. When the budget has been made, regardless of the method adopted for raising it, there will be need for interpreting the movement to the community. No effort should be spared in using such publicity approaches as are available in the community.

Methods of Raising the Budget

The Drive for Personal Subscriptions. The best method of financing the week-day enterprise is the one that will work best locally and over a period of time. There are some general considerations, however, which should be taken into account as the method of raising the budget is planned. In inaugurating a program the only method possible, frequently, is the drive for personal subscriptions. Sometimes it is successful and sometimes it is not. This is one of the weaknesses of the method, and sometimes means that children may be taught one year and not the next. Frequently where every philanthropic and service agency in the community is supported in this way the drives come so often and take so much of the time of the committee or director, and wear so on the community's patience, that it becomes an uncertain and uneconomical method of permanently financing the movement.

The Community Chest. Some communities avoid some of the difficulties described above by co-operating with the other agencies, pooling their budgets, and putting on one drive for funds each year. Wherever this works it is a good method. It is open to two main criticisms. All of the negative criticisms which are directed against the weakest agency are directed against the whole enterprise. Nor does every chest campaign raise its entire budget, in which case a proportionate cut reduces the budget of each agency. Religious education is sometimes discriminated against by

those who suspect that the community may turn against the chest if a religious enterprise should rank too high in the list of beneficiaries, regardless of the comparative numbers enrolled in its classes or the quality of the work done. Sometimes this makes community chest co-operation a serious handicap for religious education.

Week-Day Religious Education Written Into the Church Budgets. Wherever it is feasible there is good reason for writing the week-day budget into the budgets of the co-operating churches; and in a denominational system each church should provide its own budget. Among the advantages of this plan is the fact that the church members are apt to become more interested in and conversant with a program of Christian education which nurtures the religious lives of their boys and girls if they have financial responsibility for it. As rapidly as they come to regard this as one of their legitimate expenses so rapidly is the permanence of the movement insured. Wherever it is possible for churches to co-operate it makes for the development of a community mind in which responsibility is sensed and accepted for the lives of children of the whole community and not merely for a small privileged group.

Where churches accept such responsibility a permanent method of financing has been discovered. If reasonable care is exercised in developing a high standard week-day program, and in interpreting it to the churchmen of the community, there is a reasonable probability that the program can be financed from year to year in such a way that pupils may have a continuous chance to develop abundant lives. This method of financing will not need to limit its approach to churchmen, for in every community there are other men who have an interest in their own children and in the children of others. They will want to share financially in the enterprise.

Problems for Study and Discussion

Why is "Know what you are going to interpret first of all" a sound principle?

Why is one director of publicity better than several?

Should publicity strive to interpret the movement to the same constituency in a denominational as in an interdenominational system?

What do you think of the plan to interpret the movement to the community only when money is being raised or pupils are being enrolled?

What is meant by publicity that puts the movement on the defensive?

What are the four most promising channels for interpreting week-day work in your community?

What factors must be considered in a campaign of publicity which will float a successful finance campaign; secure a satisfactory enrollment?

Are there any methods of conducting a week-day school with satisfactory results in the lives of pupils which are without financial cost?

Why is cost-per-capita an unsatisfactory gauge of the effectiveness of the instruction?

Who should pay for week-day religious education? Teachers and supervisor, or parents and community? Why?

Is religious education which conceives its task to be Christian-life-centered nurture of children worth the price? Why?

What should be included in the budget?

In case the budget is larger than can possibly be raised in the community, what should be done?

Under what conditions should week-day schools be financed by the so-called popular drive?

Discuss the advantages of financing through the community chest; the disadvantages.

Why is including the week-day budget in the budget of the local or co-operating churches favored as the most satisfactory method of financing week-day schools?

CHAPTER VI

ORGANIZATION OF WEEK-DAY SCHOOLS

The Committee of Control

Good administrative and teaching organization must regard many seemingly unrelated factors. This chapter undertakes a study of the more important items and seeks to analyze them with a view to discovering how unity of program may be achieved where such varied problems are involved.

It is best not to organize a committee or council merely for week-day work, for there are other enterprises which may need to be carried out if the purposes of the week-day schools are to be accomplished. It may be desirable to hold training schools for teachers of religion in both week-day and Sunday sessions of the church school, or a program of parent training may be important in order to get the kind of understanding in the home which will make the week-day school most effective. The improvement of the work of the Sunday school may be necessary. It may be desirable to conduct vacation church schools under the direction of the committee or do numerous other things which local conditions may require. Hence to organize a week-day committee might delimit the interest of the group and make it difficult to correlate the work into a program where the several agencies ought to dovetail their work for the Christian nurture of the pupils. Consequently, it would be better to organize a Council or Committee of Religious Education to have responsibility for all of the co-operative work in religious education which might be done in the community. In a denominational program the

Committee on Religious Education in the local church should be in charge of the week-day as well as of the other parts of the total religious educational program.

The simplest organization that can be set up to do the task effectively is the best.[1] In developing the board of control enough people should be secured to give strength; but not too large a number, for there is danger of a group being so large that it is unwieldy. Each community will be the best judge as to the size of the committee which will best serve the needs of the local situation. No number can be set as the best number for such a committee because each situation will need to be studied and the committee built in terms of the needs of that community. New York City and Gary will need committees of varying sizes. Communities with many denominational and social interests represented will need to have a different sized committee from that of a small rural community.

Two main qualifications should be considered in the selection of personnel for the board of control: first, interest and ability; second, influence in the community. It may be that a person is interested but has neither ability to plan and organize the work nor influence to carry out the plans that are made. On the other hand, a group of influential persons without interest in the enterprise would constitute a weak committee. Any community whose board of control is made up without proper regard for these principles invites defeat at the outset.

A widely used plan of organizing for interdenominational enterprises is to have each actively co-operating church appoint or elect delegates to the Committee of Religious Education. Some communities include civic organizations as well as churches. After the various delegates are properly selected, the committee proceeds to organize. Ordinarily, decisions of large consequence should be made by

[1] *The School Survey*, J. B. Sears, pp. 55-58.

the whole committee, but responsibility for carrying out purposes arrived at by the group may be delegated to an individual or to a subcommittee. Publicity, finance, curriculum, and relationships with other agencies are sometimes made matters of individual or subcommittee responsibility. The small executive committee is as effective in carrying forward a religious education program as it is in any other social enterprise. Where it seems desirable for several neighboring communities to co-operate to secure effective supervision, it is possible for each community to organize its own strong committee with complete local responsibility and to co-operate through an intercommunity agency or council. This makes for common ideals and procedures and conserves all the strength of the local organization. As a rule, such overhead councils meet only annually or semiannually.

When a denominational week-day system is to be set up, probably the Church Committee or Board of Religious Education already existing is the proper group to manage the enterprise. The detailed procedures for organizing the committee suggested above are equally valid for the denominational school. The personality and leadership of the chairman of the committee of control often make, or defeat, the entire scheme.

One of the considerations to be weighed in determining whether the school ought to be denominational[2] or co-operative is, How can the objectives sought in the lives of the pupils best be accomplished? Christian living in real situations must be recognized as one of the major objectives. It would seem, then, that studying together with pupils of other denominations might well constitute part of this learning to live the Christian life. If a denominationally controlled system seems best, there should be constant and friendly intercourse between schools of dif-

[2] See p. 27.

ferent communions. The development of competitive denominational schools dominated by institutional purposes should never be permitted.

Initiating the Program

After the kind of a program which is to be developed has been determined by the Council, the steps desirable to be taken to set up a system of schools varies in different communities. The following will be suggestive:

1. Let the executive officer of the Council call together the interested leading citizens of the community.

2. Conferences with this group should be held to determine the major problems involved, such as the following:

a. The Committee of Control.
b. Supervision—Personnel, Training, Remuneration.
c. Objectives.
d. Relationship to Program of the Church and of Civic Organizations.
e. Buildings and Equipment.
f. Teachers—Sources, Training, Remuneration for, etc.
g. Sources of Pupils.
h. The Curriculum.
i. Budget—Finance Campaign.
j. Maintaining Standards.

3. After decisions have been made concerning the more important of these items the next problem is to organize the available resources to carry out these policies. In larger communities a supervisor with special training in religious education should be secured to help guide the plans, but where such supervision cannot be had, its equivalent should be sought from local leadership.

Frequently communities are impatient to begin, even though the beginning involves low standards. In such cases it is well to keep in mind the fact that once a program is launched it is often as difficult to change a poor pro-

cedure as it is to start a new enterprise. This fact would tend to argue for careful planning before the program is established. This is especially true if permanency is sought for the new program.

Organizing the Classes

For the sake of economy and convenience in teaching, boys and girls are brought together into schools and classes. Finances, teaching force, number of pupils, and building should be so arranged that each pupil is enabled to attend the school without having to travel too great a distance.

Classification of Pupils. Schools should be divided into classes according to grades. The generally accepted age-group divisions in the church schools are: Nursery, birth to three; Kindergarten, years 4 and 5; Primary, years 6, 7, and 8, or first, second and third grades; Junior, years 9, 10, and 11, or fourth, fifth and sixth grades; Intermediate, years 12, 13, and 14, or seventh, eighth, and ninth grades; Senior, years 15, 16, and 17, or senior high school; Young People, years 18–23; Adult, 24 and over. Only a few week-day schools provide courses beyond the Senior Department, but a considerable number of schools do provide classes for seniors. These are more or less arbitrary groupings, based on the differing needs of pupils whose maturity varies. To be sure, the needs of one group shade over into the needs of another; but a kindergarten pupil differs markedly from the pupils of other ages in his interests, needs, and capacities. Thus the need for departmentalized week-day schools finds its root not in some arbitrary dictum, but in the basic fact that life develops and problems and needs are determined by age. Pupils should be divided into classes according to chronological age, mental age, school grade, companionships, and interests; all of these factors should be considered, in so far as it is possible, in assigning pupils to classes.

Many week-day schools will decide that it is unwise to try to teach pupils of all ages when the school is first established because of the difficulty of securing trained teachers. A few grades should be selected as an experiment and other grades may be added as experience shows the best steps in future procedure. In some situations the amount of money available will not permit the extension of the work throughout as wide an age range as may be desirable ultimately. What ages shall be included if only a limited number of pupils can be taught? The fact that young children learn rapidly and that the bent of their lives has not been determined argues for beginning with Grades 1 and 2, and continuing the work into the higher grades as soon as resources and leadership are available. Sometimes there are local situations where it is better to teach older pupils only. In general, however, the above stated principle should govern.

Ages of Pupils. Some builders of curricula have produced text material specifically for week-day schools only for pupils up to 18 years of age. By what logic week-day schools should cease to function in meeting life's needs at just that year is not clear. If week-day instruction in religion has a contribution to make to pupils 17 years of age, does it not also have a contribution to pupils 19, 24, and 35 years of age? To be sure, the methods will vary and the form that classes for seniors, young people, and adults may take will not be the same as for elementary pupils; but week-day religious education faces the responsibility to provide week-day leadership-training, and conduct and cultural teaching for seniors, young people, and adults. Men's Club and Brotherhood Meetings, Parent Training Groups, Women's Religious Clubs, Mothers' Clubs, Week-Day Bible Study Classes and Leadership-Training for both men and women, midweek programs and church training night programs during the week offer excellent opportunities for

significant ministry to adult life. The possibility of an integrated week-day and Sunday program for adults which will meet adult needs, constitutes a major challenge.

The following adult needs suggest the wide range of possibility for the adult program of religious education:

1. The sense of the reality of God.
2. An adequate Christian conception of God.
3. An adequate understanding of Jesus Christ.
4. A view of the church as a means to an end, and of the educational method as a sound method.
5. A view of the Bible as the record of life experiences and a means to an end.
6. Intellectual honesty in dealing with matters pertaining to the Bible, doctrines, the church, temptation, sin, and so on.
7. Christian motives for choices of life vocation.
8. Christian motives for business and professional activities.
9. Christian attitudes of good will, sympathy, and helpfulness toward people of other circumstances, races, and nations.
10. Attitudes of loyalty and co-operation in church program.
11. Right viewpoint toward place and importance of children in home, church, and nation.
12. Knowledge of the characteristics, needs, and interests of children and young people, and of the method of using home experience in developing Christian personality in the children.
13. A study of many life situations and method of directing with a view to making the home a laboratory in Christian living.
14. A knowledge of the materials useful in giving children a religious education in the home. (Pictures, stories, music, play.)
15. An understanding of, an ability to teach progressively to children, sex information.
16. Ability to co-operate in church activities.
17. Ability to accept responsibilities in local church and carry them out.
18. Attitude toward responsibility in general.
19. Appreciation for nature that moves the spirit in worship.
20. Appreciation for the progressive relationship between God and men recorded in the Bible.

21. Appreciation for an intelligent understanding of worship, hymns, and tunes.
22. Activities of an interesting and satisfying nature, utilizing the abilities of adults in worthy enterprises.
    (*a*) Securing adequate provision for the religious education of the child.
    (*b*) Discovering social and physical needs in the community and making provision to meet them.
    (*c*) Assisting in local church enterprises—choir, church school, church committees, ushers.
    (*d*) Organizing and conducting training programs.
    (*e*) Study courses for information.
    (*f*) Supporting work in home and foreign fields.[3]

Effective week-day and Sunday instruction can meet these adult needs.

Size of Classes. There is a good deal of variation in the size of classes in Sunday and public schools. Some Sunday church schools feel at present that small classes of eight to ten pupils are best unless there are separate classrooms. Public-school practice, on the other hand, for both economical and teaching reasons favors classes of twenty to thirty and more. Usually the training of the teachers, the kind of equipment, and the limited time available for religious education would tend to account for part of the difference in point of view. The tendency in week-day schools is toward better equipment, trained teachers, and classes with twenty-five to thirty, although it is frequently necessary to have a larger number in some classes.

Individual differences between pupils mean that their classroom and neighborhood needs vary considerably. Only as teachers have time to understand the needs of each pupil and provide for them in the teaching periods can the school make its largest contribution to their lives. For this reason the class of thirty is the maximum in size to be highly effective. It is apparent that committees will need

[3] Charles F. Boss, Jr., unpublished manuscript.

to make a choice between larger and smaller groups as they weigh the merits of both sizes of classes and the ability of the local committee of religious education to finance and secure leadership for the program.

Often the number in a class is determined by the number of pupils who elect religious education from a particular public-school grade. It is desirable, wherever possible, to have a class from a single public-school grade, or preferably from a single section of a grade. Where this is not possible, grouping should be as close as possible in order to secure a class of sufficient size, without too great diversity of ages and abilities. If there is too great variation, much of the teaching is set at naught.

Pupils should never be required by the public schools to attend week-day classes in religion; they should enroll voluntarily and only with the consent of their parents. Most week-day schools enroll their pupils by sending a letter which tells in detail the kind of educational opportunities to be offered, and an enrollment card which permits the parent to request the teaching for his child. A form for this enrollment card may be consulted on page 144 of the appendix. Other suggestions relating to forms may be secured from the several denominational boards. Plans for the general organization and the organization for the pupils should include the details of the educational task to be performed.

Attendance. Attendance is a means to an end, not an end in itself. Without attendance there can be no satisfactory results of the week-day program. With voluntary attendance a pupil comes only if he wishes, and the experience must be made vital, interesting, compelling. In most cases, where the attendance is poor—that is, less than seventy-five per cent—the teaching is uninteresting and attention should be given to its improvement. It may be that the materials and methods used are not within the

range of the pupil's understanding. Poor equipment also frequently results in poor attendance.

The first step in improving attendance is a diagnosis of the causes involved. These facts may be studied by classroom visitation and from the records of the teachers.

Records and Reports. At the outset, therefore, provision should be made for several kinds of records, such as:

1. Teacher's Monthly Report.

This record is made up from the daily record book of the teacher, with which he has been supplied by the committee. See Appendix, page 142.

2. Teacher's Summary for Half-Year Period.

The teacher's half-year summary is the basis from which the transfer of the pupil's permanent record is made. See Appendix, page 144.

3. Pupil's Permanent Record.

Provision should be made for keeping exact information about the progress of a pupil. This can best be done by a cumulative record of such pupil accomplishments as can be tabulated. The suggested form makes provision for a twelve-year record, or from the first grade through high school. See Appendix, page 146.

These blanks are suggestive and doubtless can be improved as they are modified to meet local needs. Records are never justifiable when they are kept merely for their own sake, so a sufficient office staff should be available to do the clerical work incidental to the system of records, and the supervisory staff should be sufficiently large to use the results in the improvement of the work of the school. The important facts which should be recorded will be evident from a study of the record forms to which reference has been made.

Discipline. Wherever there is a discipline problem there is usually an administrative or teaching weakness. Pupils who are in need of being disciplined are not sufficiently in-

terested. Careful teacher preparation, attention to the details of the procedure, and adaptation to the interests, needs, and capacities of the pupils usually capture attention provided the teacher is not seriously handicapped by some faulty administrative or equipment provision. Usually, discipline is a teacher or supervisor problem, and analysis of the situation will suggest the remedy.

Promotion. Advancement in the week-day school should be on the basis of progress in Christian living. At present no adequate measures are available to determine the extent of such progress.

The essay type of examination does not lend itself to the discovery of how much, if any, Christian character growth has taken place, for—

(*a*) No matter what a pupil answers as to how he would live in a given situation, he may react differently when the concrete situation presents itself. "We know so much better than we do."

(*b*) Teachers' judgments vary as to the grade which should be given a single examination paper. This variation is so great as to make grades determined by personal opinion unreliable.

There are certain tests of a newer type which are coming into wide use as a basis for promoting pupils from grade to grade. At present such tests can be used most satisfactorily to discover information growth. Inasmuch as information is only one of the factors involved in living a Christian life, these tests do not constitute an adequate basis for promotion.

The gist of the whole matter is this—tests are not available to discover how much Christian character growth has taken place as a result of given learning experiences. Such tests may be developed. The problem is being faced. In the meantime such helps to personal opinion as may come from considering the pupil's age, background, and com-

panionships should be used in promoting him from grade to grade. Promotion will need to be more or less arbitrary and on the basis of personal opinion.

Elimination of Pupils. Moving from the city, moving from one district to another in the same city, sickness, lack of interest, too heavy public-school schedule, home responsibilities, and newspaper routes, constitute some of the more important causes of elimination. Careful following up will be rewarded where some causes are involved. In other cases nothing the school can do will cause the pupil to attend. The supervisors and teachers should have sufficient time to see that such follow-up work is done in every case as will help in the development of the pupil's abundant life. Intelligent procedure here is possible only as accurate up-to-date records are available and enough time of the teacher is allowed for visitation.

Problems for Study and Discussion

Why are directness and simplicity essentials of good organization?

How wide a range in pupils' ages will make religious teaching ineffective?

Why should the executive function center in one person?

What are the advantages of a class of twenty-five pupils as compared with six for a trained teacher?

Why are records essential to a well managed week-day system?

What usually lies back of problems of discipline? Other causes?

Why are examinations of the composition type unsatisfactory as a basis for promotion?

References for Further Study

Current Week-Day Religious Education, P. H. Lotz, Chapter VII.

Individual Differences, Twenty-Fourth Year Book of the Society for the Study of Education.

Readings in Educational Psychology, Skinner, Gast, and Skinner, Chapter VI.

Standard for the Week-Day Church School.

CHAPTER VII

BUILDINGS AND EQUIPMENT

SUITABLE buildings and equipment are to the process of religious education what tools and machinery are to farming or to building engineering. With antiquated tools the farmer is able to accomplish something, but if all farmers used antiquated equipment, more of the world's population would be hungry. Some growth in Christian character takes place, doubtless, in the formal program carried out with poor equipment. But poor equipment is a handicap in an enterprise whose purposes include developing in growing lives a companionship with God.

In most communities public-school buildings and equipment are better adapted to educational purposes than any other buildings or equipment, although a rapidly increasing number of churches are making provision for a program of religious education. If public-school buildings are best adapted to the needs of religious education, should not week-day schools be held in public-school buildings? It sometimes happens that, because of local conditions, public-school buildings are the ones which can be used best. Numbers of communities use public-school buildings on extra-school time for interdenominational religious education, quite as other community service agencies use the buildings. Still other communities use the building during the school day and make such payment as may be mutually agreed upon by the Board of Religious Education and the Board of Public Education. As a rule, however, in facing the question, "Should public-school buildings be used for week-day schools of religion?" the answer is, "No"; for in planning what time should be used for week-day teaching

of religion it is felt that time ordinarily used by the public school is preferable to extra-school hours. Inasmuch as the public-school buildings are used for public-school purposes during school hours, it follows that if week-day classes are to be held at the same time, houses other than public-school buildings ought to be used for week-day religious schools. Sometimes, however, communities find that because of local conditions their schools can be held only in public-school buildings in extra-school hours. A recent writer, in discussing the use of the public-school buildings for week-day religious education when they are not in use by the State, maintains that such buildings may be used, "if the public-school authorities grant the privilege, and if the church pays for the classrooms an amount that will insure that public funds are not contributing to church-school expense."[1] This would seem to be a safe procedure and would safeguard the principle of separation of church and state. When public-school buildings are used, the problem of planning buildings and equipment, except such incidental equipment as may be necessary, does not need to be raised, for buildings and equipment of the right kind are usually available.

If it is possible to have the week-day classes conducted during hours commonly used by the public school and in church-school buildings, what kind of buildings and equipment are needed for week-day schools that are not needed by the Sunday and vacation school? If week-day instruction in religion should be a part of a total unified educational program, it follows that the same kind of equipment which is necessary for a well-planned church school on Sunday[2] will meet the needs of the week-day school; for the week-day school is, or ought to be, part of the church school.

[1] *The Week-Day Church School* (a pamphlet), George H. Betts, p. 22.
[2] *Building for Religious Education*, H. E. Tralle, G. E. Merrill.

The present method of construction is far more economical than the old, now obsolete Akron style building and its modifications. The space is put to a multiple use to a far greater degree than was possible in the Akron building, and it is not necessary to pay for an extravagant amount of unused space.[3]

One of the outstanding injustices committed by the church, and continuing even now, is the neglect of the needs of children in much church architecture. Buildings have been and are being erected without regard to the needs of childhood and youth. Many times pastors or influential laymen whose special strength is in other lines assume that they are capable of planning a building of religious education for a church. Their uninformed good intentions frequently prevent successive generations of children and youth from coming into their rightful heritage in that church. No building committee has a right to handicap individuals for decades by erecting a building unsuited to the needs of children and youth, especially in view of the assistance that may be secured from the denominational boards and bureaus of architecture at so small a cost.

Distribution of Space[4]

In general, the following table indicates the amount of space which should be provided for each department. The following chart describes the divisions that may be used in planning for small classes in religious education; larger classes will need correspondingly more space. While the floor space allotments as indicated will allow some growth in the school, any considerable growth will cause appreciable crowding.

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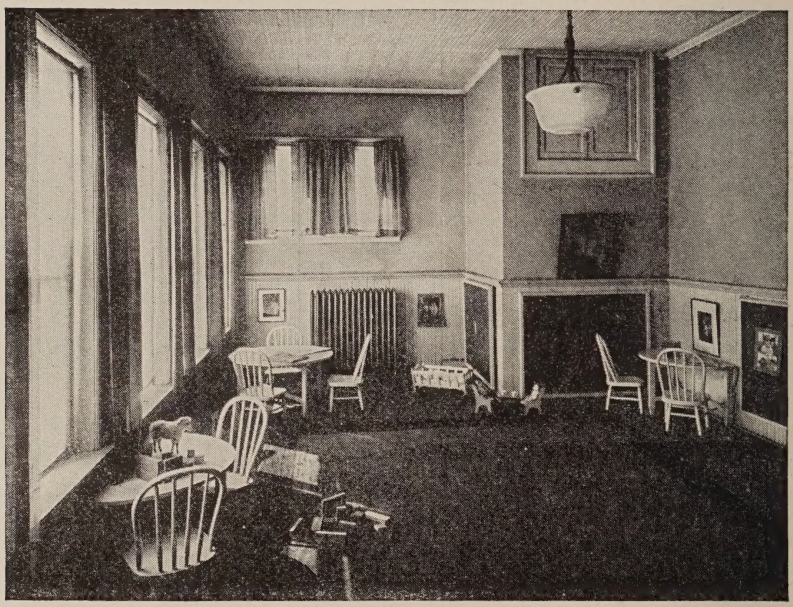
[3] *The Church School Building;* a pamphlet of the Bureau of Architecture of the Methodist Episcopal Church, p. 5.

[4] *Ibid.*

Departments	Ages for Each Department	Grade in Public School	Usual Percentage of Total School (Not Including Cradle Roll or Home Department)	Floor Space Per Pupil
A. Elementary Division				
Nursery	To 4 years		2	15–20 sq. ft.
Kindergarten (sometimes called Beginners)	4 and 5 years		8	15 sq. ft. (sufficient rooms so that not more than 25 children will occupy one room)
Primary	6, 7, and 8 years	I, II, III	12	A room for worship 6 to 7 sq. ft. for each child. Class rooms, 9 sq. ft. for each
Junior	9, 10, and 11 years	IV, V, VI	13	6 to 7 sq. ft. in assembly room. Class rooms, 9 to 10 sq. ft.
B. Young People's Division				
Intermediate	12, 13, 14 years, Junior High School	VII, VIII, IX	12	Same amount space as for Juniors
Senior	15–17 years	X, XI, XII	11	Same amount space as for Juniors
Young People's	18–23 years	College	16	10 sq. ft. using arm chairs
C. Adult Division	24 and above		26	6 sq. ft. in pews, 7 to 9 sq. ft. in chairs

Nursery Department. Approximately two per cent of the space of a church school should be built for the Nursery

Department. The two- and three-year-old pupils need such room and equipment for their program as is pictured below. Increasingly churches are providing for Nursery Departments for every twelve and fifteen children and are feeling that their worth has been demonstrated. Informal nursery periods commend themselves to those who have experimented with them wherever trained leadership has directed.



NURSERY CLASSROOM, CHURCH OF ADVENT, BIRMINGHAM, ALA.

Nursery Class Room. The nursery room is used to care for small children whose parents are attending the regular church service as well as for the regular program of the Nursery Department.

Much of the wastage which results from an inadequate tie-up between the program of the Cradle Roll and nursery on the one hand and the Sunday church school on the other

can be eliminated. Hundreds of pupils who belong to the Cradle Roll but who never come into the Sunday church school may be saved to themselves and to the church if a good nursery program[5] can be developed.

The Beginners or Kindergarten Department. Within the house of God, kindergarten pupils need approximately eight per cent of the church-school space. Here they advance in understanding their Father's world. If keeping children saved is the biggest task of our homes and churches, suitable building and equipment should not be withheld from them.

BEGINNERS DEPARTMENT IN SESSION

Will the new world-that-is-to-be be the kingdom of God on earth? Will there be peace, kindliness, law-observance and enforcement, self-control, abundant life, or will hatred, greed, and selfishness guide?

[5] For program consult your denominational board.

In the light of these questions can we afford not to provide for our children in the Kindergarten or Beginner's Department a veritable house of God where Christian character may be nurtured?

The Primary Department. Approximately twelve per cent of the space of the church's school should be planned for the Primary Department. There are substantial differences in these children as compared with beginners, so that separate departmental and class rooms are important. Neither Sunday nor week-day schools of religion can do the most effective work with these ages in a single group. If the future is to be brought in to a significant degree "on the feet of little children," then their house of God should make worshipful experiences normal and natural. Makeshift rooms such as church kitchens, in which many children are taught about their Father's love, care, beauty, kindness, do not make it easy for susceptible minds to come into the presence of God.

Many schools are providing for the needs of children in the Primary Department. The investment of money for adequate buildings and equipment is one of the prices which must be paid in the development of an effective program of Christian education for primary children in our week-day schools.

The Junior Department. Juniors constitute one of the largest groups numerically within the church school. Separate departmental and class rooms should be provided for them. Their judgments of the house of God are being formed, along with the development of practices in living and the securing of information.

If juniors are well housed, and taught, there will not be a dearth of intermediates, seniors, and adults in the school of the church. The photograph of juniors on page 83 was taken in a week-day school where there were sixteen intermediates in a single class who had attended week-day

religious classes or school two periods a week during the public-school year for six successive years.

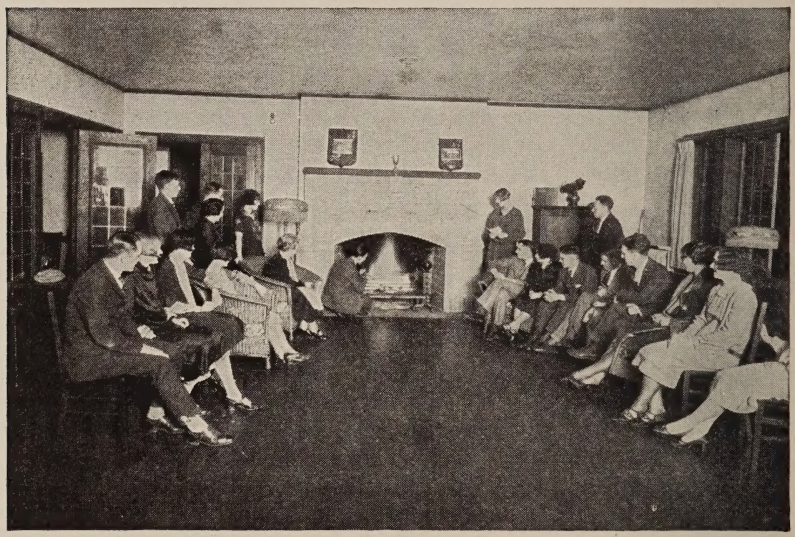
The Intermediate Department. Early adolescence is a period of increasing independence, as well as a time when choices of lifelong consequence are in process of being made. Life is in flux. To be sure, such choices frequently root back in previous experiences, but the fact is that the kind

CLASS OF JUNIORS IN WEEK-DAY SCHOOL, HAMMOND, INDIANA

of a house of God in which these pupils worship or fail to worship, in which their outreach after companionship with God is either furthered or thwarted, affects profoundly the growth of Christian character of intermediate boys and girls. Good buildings and equipment are essential. During this period, when many pupils "drop out," the week-day program must provide the equipment for intermediates

which will command their respect and help them to learn the meaning and practice of Christ mindedness in their workaday experiences.

The Senior Department. Every period of life's growth is important. Neglect of any one section is serious. If pupils are to be prepared for the "long pull" of living a Christian



YOUNG PEOPLE'S DEPARTMENT AT PLAY

life, and have present practice in the kind of experience which will be preparatory, the fifteen-, sixteen-, and seventeen-year-olds will need to have a house of God in which appreciation, fellowship, worship, and instruction can thrive. Adequate buildings and equipment for seniors are items of major consequence in providing an effective program of Christian nurture in the week-day program.

The Young People's Department. Many churches plan, with and for their young people, programs which show

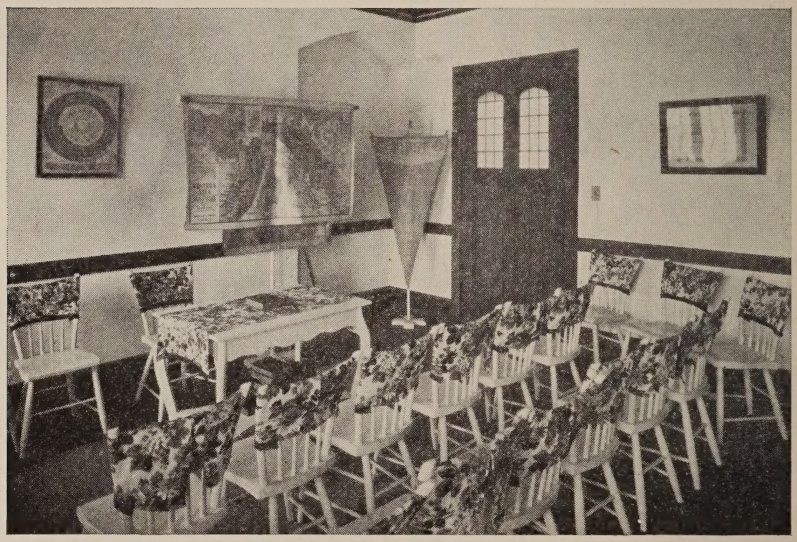
that they believe that young men and women should find instruction, worship, recreation, and service activities under the guidance of the church. Many other churches act as if they believed that their young people should go off "into the far country" and sow their wild oats and then be called back to their Father's house, there to pledge the remains of a burned-out life. The church expense, individual and so-

YOUNG PEOPLE'S DEPARTMENT AT WORSHIP

cial, of such a policy is too great to contemplate. Adequate departmental and class equipment for young people costs much. Inadequate departmental and class equipment for young people costs more. Effective week-day instruction for youth demands adequate equipment. In good buildings with good equipment, young men and women, under the direction of their own competent leaders, worship God and plan recreational services and other educational activities.

Such programs command the respect of the young people of the community and lead them as they develop the abundant life.

The Adult Department. Week-day programs of Bible study, missionary education, church history, social service, the task of the church in making a new world, church membership, parent education, and leadership training for adults,



ATTRACTIVE ADULT CLASSROOM

need buildings and equipment attractive and adapted to the business in hand.

Classrooms for Adults in Sunday and Week-Day Religious Education. Effective week-day programs of religious education for adults can be developed most satisfactorily only as equipment and program are available.

The implications of a unified adult program have an important bearing on the problem of rooms and equipment for the Adult Department. It frequently happens that

adults attend the Sunday session of the church school and do not stay for the church service. When church service comes after the session of the church school some adults avoid attendance at church but come later to the church school. One reason advanced for this is the similarity in the form of the services. Many adult programs in the church school are patterned after the church service and include hymns, responses, prayer, and a sort of sermon on the lesson. Many folk having one such service do not feel the need of a second program of that kind. Some churches are building their adult programs so that the teacher in the church school has his class the entire period dealing with several aspects of the teaching program; omitting at this hour the formal period for worship and encouraging their members to participate in the worship planned for the church service. This plan would seem to have some merit and would make it possible to release the assembly room ordinarily used for adult worship for other purposes. If adult needs are to be met and classes organized on the basis of interests and problems, numbers of classrooms should be available to accommodate from twenty-five to thirty persons.

Planning the Equipment

Considerable planning needs to be done to provide worship space for each department and separate classrooms for all departments except the nursery and kindergarten. Besides this, the furnishings and equipment are very important. Providing pictures which are suited to the religious nurture of children of various ages requires attention.[6] Chairs of suitable shapes and sizes for the various departments and classes are of great consequence.[7] Tables of

[6] *The Use of Art in Religious Education*, A. E. Bailey. Also seek information from your denominational board of religious education.

[7] Inquire of your denominational board of religious education.

proper size and color for each group should be provided; and unless provision is made for cloak rooms the school is apt to be cluttered. Blackboards in the classrooms are essential. Pianos for the several departments will aid materially. Rooms for supplies for each department are needed. It is not intended to give a complete list of needed equipment here, but merely to suggest the difficult and technical nature of the problem. Several of the denominations have established boards of architecture and the denominational boards of education are prepared to help churches plan their buildings and equipment to the end that Christian-life-centered objectives may be accomplished. These resources should be used in every instance by churches which plan new buildings and equipment or to remodel their old.

In addition to the buildings and permanent equipment, teaching materials required by the methods selected should be provided. These supplies should be planned for in advance and included in the budget. They should not be purchased hastily in hand-to-mouth fashion.

Counting the Cost

To provide such buildings and equipment will cost much. Not to provide them will cost more. How much is it worth to keep one possible prodigal son from becoming a prodigal, or to help one life which is developing constructively to continue its positive growth? Horace Mann, delivering an address at the dedication of a building which had been erected to meet the needs of children, said, "If this building will result in the saving of only one boy, it will be worth all it cost." Later a gentleman remonstrated with him and asked, "Weren't you a bit extravagant?" Horace Mann replied, "Not if he were my boy." Those who direct the local church program of religious education will need to keep in their thinking the fact that a carefully built church

for a Sunday and week-day program will be worth all it costs if it results in the saving of anyone's boy—or girl.

Problems for Study and Discussion

Should public-school or church-school buildings be used for week-day religious instruction?

What special type of building should be used for week-day instruction that should not also be used for other religious education?

Why should children be organized in departments for religious training?

What size chairs should be used for the Nursery, Kindergarten, Primary, Junior, and Intermediate Departments?

On what basis should hymns be selected for kindergarten, primary, junior, and intermediate pupils? Wherein would they differ for the various age groups?

What would be the effect of attempting to carry out a departmentalized program of religious education without a departmentalized building and equipment?

Who should decide what kind of church building and church-school building and equipment are needed?

What sources of help are available for those who are planning buildings and equipment?

References for Further Study

Standards for City Church Plants, N. L. Engelhardt and E. S. Evenden.

Building for Religious Education, H. E. Tralle, C. E. Merrill.

Standard for the Week-Day Church School.

CHAPTER VIII

THE CURRICULUM FOR WEEK-DAY SCHOOLS

In order rightly to understand the present week-day curricula it will be necessary to recall the conditions out of which they grew. When the first week-day schools were developed in 1913, the prevailing curriculum available for the Sunday school was Bible study which frequently emphasized Old Testament stories to the comparative neglect of specifically Christian and New Testament teachings. Perhaps this was because the Old Testament stories were easier to tell and to organize into lessons.[1] The courses of study were material-centered, Bible-centered, indeed, almost Old Testament-centered. The methods of teaching used by the trained teachers were usually planned specifically to teach material. Often a moral was appended or dragged in with more or less logic, and a spiritual exhortation frequently completed the instructional program. The import of religion as a way of life was just making its way felt and a social interpretation of religion was making its impact on the thought of the church. Religious education was just becoming conscious of its significant task in the life of the world and of its relation to every class and social group therein.

While this change was taking place in religious thought, close study was making it clear that education plays a significant part in determining life's outcomes, and, further, that much of the personal and social wastage which requires remedial measures may be avoided if education builds constructively; and, still further, close study was

[1] *The Curriculum of Religious Education*, G. H. Betts, pp. 73-152.

making plain some of the ways by which life develops. A significant enterprise which would attempt social control through the inner control arising out of consciously developed Christian ideals was in the offing, waiting only a movement which would make concrete its dreams. In the face of such potential social outcomes, the old-fashioned Sunday school's curriculum of Bible knowledge imparted through the old-fashioned Sunday school, with its well-known shortcomings of lack of time, untrained teachers, poor equipment, and hazy objectives, seemed puerile.

The week-day curriculum which developed undertook to improve this situation. It took into account the fact that teaching should meet the interests, needs, and capacities of pupils of different ages. It went beyond the idea that biblical materials alone were calculated to build Christian character and included extra-biblical as well as biblical materials. Wherever opportunity made it possible, the teaching was applied to a conduct situation. Many of the textbooks which were produced were excellent mechanically and noticeably superior to the poorly produced Sunday-school leaflets. These week-day texts paid attention to size of type, length of line, kind of paper, pictures, and binding, as well as to color. In the last decade, however, two emphases have developed which the early week-day curricula did not take into account.

Pupil-Centered Curriculum. For the most part, the best of the week-day lesson materials were material-centered. The best that the race had produced was studied, selections were made and graded, and conduct applications were made. This was still material-centered. Increasingly we are coming to understand that, if it is life that should be modified, then it is not (merely) material that should be learned, no matter what the material may be.

Problem areas and problem centers are coming into increasing use in curriculum discussion. Problem area is the

broader term and includes such a range of experience as may affect a whole section of life, or as may be common to a group of individuals. Problem center is the specific narrow problem which may be delimited from the problem area for specific consideration. For example, a child is unnecessarily afraid of the dark, but when taught that God is his Father who loves and cares for him, he develops a companionship which dispels his fear. The problem area is his whole concept of God. The problem center is a negative one of unnecessary fear of the dark because of a misconception of God. The negative problem center requires remedial treatment; if it had been dealt with constructively from the outset, there would have been no negative problem center. Probably positive centers ought to receive more emphasis in instruction than negative problem centers. A little thought about the matter makes it evident that problem areas and centers extend throughout the range of human experience, and if the Christian religion is to be a way of life, then Christian education must concern itself with problem areas and problem centers. Since mere information, of whatever sort, has been found wanting as a total program of education, activities which will establish in conduct positive Christian outcomes must be planned as part of the curriculum and only such related information included as will bear some determinable relationship to the problem center which the curriculum objective seeks to modify. Here problem centers become specific curriculum objectives and Christian education becomes not merely a citizenship producer, but enlarges the pupil's world so that it includes all that is involved in good citizenship and extends his world further to include fellowship with his Father and Jesus Christ. It motivates his conduct with such motivation as grows out of his being a son of God and his body a temple of the Holy Spirit. If this is what we mean by a life-centered curriculum, we do not

have it generally in week-day or in any other schools of religion. Two significant steps need to be taken looking toward the development of such a curriculum:

1. Experimentation by scientific procedures to discover what are the problem areas and centers for the various types of pupils (native, foreign, rural, urban, rich, poor, and so on).

2. Experimentation by scientific procedures to discover what are the activities, materials, and teaching methods best adapted to solve the experimentally discovered problem objectives described above. We are beginning to get programs built on this basis. Such programs are to constitute the religious educational curricula of the future.

A Unified Program. Another emphasis which has developed in the last decade which the present week-day curricula do not generally take into account is that there ought to be one total program planned for a pupil rather than several disjointed segments not intended to fit together. The entire program of religious education has developed out of felt need, first one section, then another. Along with a set of lessons or programs has sometimes grown a promotional agency within the church, charged with the responsibility of furthering the interests of the particular emphasis which is being sought. As time has gone on, the tendency has been for each agency to improve its work and more firmly to establish its program, often either entirely out of harmony with or duplicating sadly the program of every other agency ministering to the same age group. So well has this plan prospered that there are as many as six separate agencies building and promoting independent programs for a single age group. This makes for administrative chaos and is also open to question as far as meeting the needs of boys and girls, youth and adults is concerned. Life develops as a unit. The difficulties of planning and executing an effective overhead and local

church program of religious education are so great that the program should be economically worked out and administered with a minimum of duplication.

The demand is clearly for a unified curriculum for the entire church—a curriculum with equally high standards for the Sunday, week-day, and vacation schools, and for young people's societies and missionary groups as well. The need is not for a separate curriculum for each type of school, but one integrated curriculum for all. Each type of agency should be used as an administrative agency to carry out unified objectives in the lives of pupils. This involves the development of a new curriculum for the entire church, one whose units gear into each other because they are planned to that end. All the good in the old must be conserved. The new curriculum must be built more definitely to meet the needs of growing lives. Whether this means a denominational week-day and vacation school program or an interdenominational program depends on developments.

An integrated curriculum does not necessarily demand a denominational enterprise. Common-mindedness on many important matters is desirable in a democratic social order. The major Protestant denominations have much more in common than at variance. It is therefore statesmanlike for these groups, and any others that will co-operate, to build a single unified program of religious nurture, teaching the common elements co-operatively and providing for the specifically denominational values supplementally. Instead of making for competition between the denominations with the kind of denominational bitterness experienced in the nineteenth century, such an arrangement would still further cement the growing friendship of churchmen who worship a common Father and whose elder brother is Jesus Christ. A dream! So is the concept of the kingdom of God on earth! The pertinent questions are: Is it states-

manlike? Is it economical educationally? Would it be strategic?

The Demands of Experience Upon the Curriculum. Those who believe in a freer sort of curriculum will insist that the seemingly formal curriculum discussed above does not include the whole range of facts; for in ordinary experience character growth develops from the interplay of more or less unrelated information and other experiences which enter into the business of living. Do not these experiences have educative value and should not the religious curriculum make place for information[2] and other experiences which may be of value in themselves, but which do not fall within any of the artificial categories, such as tool, cultural, or conduct?

In evaluating these more or less unrelated facts and experiences in the process of character growth it is to be observed that such information and experiences are quite as frequently destructive as constructive, depending on the way in which they are assimilated or integrated in the growing life. Since not all of the educative process can be carried on under the conditions of a controlled curriculum, it would seem desirable to have the more or less controlled curriculum which occupies such a small part of a pupil's time, at best, aim deliberately at making life's motives and activities such as will result in these experiences being assimilated and integrated constructively.

If life-centered religious objectives should guide in the selection of the lesson materials for week-day schools, it is doubtful if there is a place in the week-day school for the catechism. The catechism teaches material out of relationship to life needs; frequently the meaning of the material memorized is not understood by the pupil. If there is ever need for information such as is included in the catechism, it should be acquired in its natural setting so

[2] *The Curriculum of Religious Education*, W. C. Bower, pp. 92-119.

that proper associations will be set up. No artificial question-and-answer setting can ever equal in efficiency a lesson learned in a normal situation.

Curriculum, then, has come to include, not merely the course of study, but all of the controlled factors in the teaching procedure, the resource materials, the pupil activities, the teaching methods used by the instructor; in short, curriculum has come to mean teaching program.

Selecting a Curriculum for Week-Day Schools

If, then, there is too little life-centered curriculum available for week-day schools, what shall be done in the immediate future before such curricula are available? We will need to choose from among the several series available those courses which follow best the principles we have been considering. Another alternative is to build one's own experimental courses. This should be avoided except by those whose preparation has fitted them particularly for curriculum experimentation. The building of a curriculum and the experimentation needed to make it useful in a broad way are technical problems which are almost sure to be too weighty for an amateur. Probably for most schools, at the present time, the more fruitful course will be to make selections from available series and use these curricula as best we may to reach Christian objectives. Denominational boards of education and publishers welcome inquiries concerning these matters and are glad to assist in selection of the program best adapted to local needs. Ultimately there will be need of one program for the church school, including all of its Sunday and week-day and vacation sessions, graded and adapted to meet the needs of all age groups. Very commendable beginnings are being made in this direction by the new International Church School Closely Graded Courses. They need to be enriched, but they point the way.

Problems for Study and Discussion

By what series of events did the religious curriculum come to be Bible-centered?

What is meant by a pupil-centered curriculum.

Differentiate between problem area and problem center.

What is meant by negative problem center? positive?

What advantages does discovering problem centers by experimentation have over determining the curriculum objectives by personal opinion?

What contribution can be made locally to the discovery of life needs of a particular type of people? To the selection of activities and materials of instruction to modify those needs?

On what psychological fact is the demand for a unified program based?

Does a unified program require that the week-day schools which develop shall be denominational?

In what way does a religious experience make all experiences constructive?

References for Further Study

Curriculum Construction, W. W. Charters, Chapter I.

The Curriculum of Religious Education, W. C. Bower, Chapters I-III.

The Curriculum of Religious Education, G. H. Betts, Chapters I-III.

A Social Theory of Religious Education, G. A. Coe, pp. 97-116.

Religious Education, T. G. Soares, pp. 151-180.

Standard for the Week-Day Church School.

CHAPTER IX

TEACHING METHODS

In general, the traditional pedagogy which has been rather widely followed in public and religious education built its teaching methods primarily to teach material. To be sure, this pedagogy was accompanied with the hope, which in many cases was akin to belief, that if knowledge or information was imparted, conduct would be modified in the direction of the acquired information. Very often the concomitant learning, or the associated learning which accompanied the study immediately in hand, was of more influence both culturally and for character growth than that which was being taught directly. Frequently, while a pupil acquired knowledge in the field of literature he also developed a dislike for literature. The same experience was often forced on pupils who were subjected to a formal study of the Bible. It is apparent that the imparting of formal information is not all that is involved in the educational process, and that it frequently happens that the major outcomes of education which are desired in the imparting of information are defeated by the teaching methods used.

Another point at which traditional pedagogy breaks down is evident in the oft-repeated observation, "He knows so much better than he does." The mere attempt to impart knowledge fails because adequate provision is not made for conduct motivation and for practice of those ways of behavior which are desirable educational outcomes.

It is regrettable that, in spite of better educational theory available, probably most of the teaching methods and supervision in public and religious education are still built on this traditional pedagogy. This has meant, and still

means in many places, that story-telling, dramatization, memorization, drill, question and answer, and lecture were and are methods of teaching material. It is evident that a life-centered curriculum must provide for motivation and for practice, and that information becomes a means to an end. This requires new procedures which will incorporate all the values of the old in educational method and new techniques in supervision.

The Project Principle. In our study of pupil-centeredness and its implications with reference to teaching methods in Chapter III, we considered the importance of the contribution that can be made by the project principle.[1, 2] Many forms of purposeful activity will grow out of the situations which the teacher helps to create. Others will spring more spontaneously out of the immediate interests of the pupils. The use of the project approach even by skilled teachers is not easy, since it involves planning and very careful study to know how constructive direction may be given to the enterprise. A real danger of the use of this approach is that an unprepared teacher may participate in an interesting activity, and yet have outcomes of little value in religious education. The theory underlying the project principle and the technique of inaugurating and carrying it through to completion may be understood only after study and experience. Only as teachers and supervisor have common understandings with reference to the project and think through in detail the enterprises which are being carried forward by the classes is there likelihood that the projects will be constructively useful in the Christian education of pupils.

Pupil Participation. If the principle of learning by doing is sound, there is no excuse for a teacher pre-empting the activity and consequently doing most of the learning. The

[1] *Supervision and the Improvement of Teaching*, W. H. Burton, pp. 212-30.
[2] *School Supervision in Theory and Practice*, Ellsworth Collings, pp. 319-63.

class is organized primarily for the pupils and not for the teacher.[3] If practice in a desirable act tends to habituate that kind of behavior, then the teacher who fails to make provision for practice wastes a significant educational opportunity. Indeed, it is true that in a dynamic program of religious education no significant progress can be made toward life-centered Christian objectives without practice in Christian conduct. To the extent that there is value in pupil participation, close association is necessary between the teacher and supervisor to provide for the purposeful activity of pupils.

Memorization and Drill. Memorization and drill will be used only when this method can help to build attitudes, to strengthen motives and purposes, and to provide practice in the kind of behavior that is Christian. Old-fashioned drill in education has overemphasized the memorizing of facts and other materials sometimes comparatively unrelated to life-needs. This is what is known as repetitive memorization. Recent experiments[4] in the transfer of training seem to point to the conclusion that there is transfer of training between two subjects just to the extent that there are identical elements between those subjects. The import of this is apparent. The drill method may be used legitimately only to teach materials related to life problems and needs. Nothing should be drilled upon unless it has some demonstrable association with some desirable conduct, some tool or cultural purpose implicit in the needs of Christian living. This type of memorization is termed associative.

The principles of drill[5] memorization and retention may be studied in any standard text on psychology or teaching procedure.[6] Serious abuse of the drill method has worked

[3] *School Supervision in Theory and Practice*, Ellsworth Collings, pp. 47-54.
[4] *Educational Psychology*, A. M. Jordan, pp. 192-216.
[5] *Supervision and the Improvement of Teaching*, W. H. Burton, pp. 156-183.
[6] *The Mind and Its Education*, George H. Betts, pp. 169-178.

hardship upon many children who have developed a dislike for materials which were taught by repetitive memorization only. Thus the very purpose of the drill was defeated by the instructional method selected. It is not fair to a child to cause dislike instead of appreciation because of a misuse of the drill method. The purpose to which the drill method may be put in a Christian educational program and the technique of its use may not be mutually understood by the supervisor and teachers and accordingly not well executed, unless the supervisor takes the initiative in planning for common information with reference to the use of this method of teaching.

Supervised Study. Study will constitute an important part of any well-planned educational program. The difficulties of getting pupils to study in an extra-public school enterprise, where artificial credit is not sought, are patent to all who have managed such volunteer study groups. Home responsibilities, outside interests, and the press of other school assignments and activities conspire to preempt the extra-public school time of the children. A reasonable part of the class period may well be taken up with supervised study, where the teacher makes provision for and helpfully directs the pupils' work. This is in keeping with advanced public-school practice. But this study succeeds when done well and fails when done poorly; techniques are essential.[7] Only as the supervisor and teachers have common understandings as to the need, time schedule, study facilities, and methods of conducting, can supervised study make its full contribution to Christian-life-centered experience.

Handwork.[8, 9] Classes frequently find handcraft of sufficient importance to Christian educational objectives to use

[7] *Supervision and the Improvement of Teaching*, W. H. Burton, pp. 187-211.
[8] *Training the Junior Citizen*, Nathaniel F. Forsyth, pp. 23-28.
[9] *School Supervision in Theory and Practice*, Ellsworth Collings, pp. 83-96.

it as an instructional method. Sometimes a group is able to make an article to meet an actual need. Most handwork plans used at the present time are artificial in that they engage the pupils in making objects which meet no real need. Consequently, whatever growth comes to the pupil is the result of acquired skill in manipulation. Now, whether handwork contributes to the objectives of religious education depends not so largely on skill acquired in manipulation as on the extent to which the learner is conscious of a Christian purpose as he makes his article. There is no place in a well-managed Christian educational program for unrelated handwork of any kind. The objectives to be reached are so significant, the available time is so limited, and the nature of the problem so difficult that there is no excuse for mere busywork. On the other hand, related activity is so important to the educational process that enterprises which provide constructive expression for Christian motives ought to be selected and promoted with zeal. Activities which are real, and not artificial, which can be carried on in the classroom as well as in life's other natural contacts, will need to be selected and executed with care. Here, again, there is opportunity for the closest relationship and mutual planning on the part of the teachers and supervisor. The fullest educational results cannot be made available for the pupils without the doing of things and the making of objects for Christian uses.

The Lecture Method. The lecture method lends itself best to "spraying pupils with ideas." Its extensive or exclusive use makes for "hearers of the word, and not doers." If pupil activity is an essential of learning, the lecture method sometimes neglects it. Some teachers hesitate to use another method lest their pupils come to feel that the teacher is ineffective as a public speaker. Such persons have not learned the very elementary fact that classes ought to be conducted for and by pupils. Some

types of instruction can be used effectively if used only occasionally. This is true of the lecture or giving of information. To use the lecture method exclusively or even largely is inexcusable when other and better methods may be used. On the other hand, the lecture method has some decided advantages. It enables the teacher to organize carefully the materials he is to present. Summaries and interpretations which must be made in a brief period may be presented effectually. Frequently persons skilled in the use of this method are able out of the fullness of their experience to guide in group thinking so that new horizons are opened up and new relationships seen.

The supervisor may find that the teachers with whom he is co-operating know academically the advantages of the several teaching methods, but have come through habit to use one or two methods to the exclusion of others. The improvement of the classroom instruction by a proper use of the lecture can be brought about by co-operation between supervisor and teachers.

Question and Answer—Discussion or Conference. For our consideration these two methods will be grouped, though they differ in some respects. The advantages and disadvantages of these types of method will be apparent from a close study of their use.[10] A few observations, however, will make apparent the need for supervision. Both methods presuppose study and information on the part of the leader and the pupil, and both methods are in danger of proceeding without enough facts and degenerating into mere chatter or argument. This is not necessarily constructive, though the subject of conversation may be interesting and related to religion. Frequently both methods are used with problems which have been considered over and over again without adding constructively to a pupil's ideas, appreciations, attitudes, or motives. Uninformed discussion is apt

[10] *The Why and How of Group Discussion* (pamphlet), Harrison Elliott.

to compound ignorance. Where supervised study makes informed discussion possible it is an excellent teaching method.

The probable outcome of the exclusive use of this method is that pupils will be taught to talk well about how to live right. To be sure, having right ideas about Christian living is worth while, but probably of very limited value as compared with right ideas about right living which grow out of practice in right living. The question-and-answer and discussion methods usually stop just short of practice. For the sake of the learner, the supervisor and teacher ought to determine what contribution these teaching methods have and use them to the full, but not get habituated to the use of a single method. There is in some quarters an overemphasis on the value of the discussion method, especially with the high-school and college groups. As valuable as it is, its use to the neglect of other methods is a mistake. Sometimes it does positive harm. Consider the case of a young man in a discussion group dealing superficially with a number of problems. In the course of the evening, prayer came up for passing consideration. It was not dealt with constructively or long enough. Someone asked the question, "How can I know whether prayer goes any farther or higher than the sound of my voice?" The matter was passed over; the leader had nothing to offer—a problem had been raised and discussed without leading the group to any positive helpful conclusion which would make an abundant life easier to live. Months later this young man who had been in the group said, "I haven't prayed since that night." These shortcomings are emphasized to stimulate a proper use of the discussion method and not to discourage its use. It has much to contribute in week-day schools.

The personal conference method is one which Jesus used a great deal. It is one which we have found helpful in our own experiences, as teachers have occasionally taken a per-

sonal interest in us. To be able to raise a problem and to have a friend help us think our way through that problem outside or inside the classroom has been of the greatest value. The successful use of this method will involve much time; but the outcomes in the lives of our pupils will probably convince us that teachers spend no time more advantageously than when they use the discussion and conference methods to help folk solve their urgent problems.

Dramatization. Of late dramatization has been used as an expressional activity. The teacher sets out to teach a given story or some other material, and strives to get the pupil to work it into his memory and the rest of his nervous system by dramatization, in the belief that he will be more apt to retain it. When one sets a Christian-life-centered objective, expressional activities become practice in desirable Christian conduct and not merely activity with reference to subject matter. The fixing of information in consciousness becomes not an end, but a means to an end, namely, the development of attitudes, appreciations, and motives for which the educational process shall provide modes of expression in real situations. No doubt dramatics[11] has a place in religious education to clear up ideas, to make truth vivid, to strengthen motives, and to suggest and inspire desirable behavior, quite apart from the worth which springs from the beautiful, though it may be but remotely related to immediate active conduct. We are merely saying here that we should understand the use to which we are putting dramatics when we emphasize it in our instruction, and not feel that we have a cure-all which may be depended on to do the miraculous educationally. Beginnings only have been made in the use of dramatics in the religious nurture of pupils. Any adequate use of dramatics in the religious development of boys and girls, youth and adults, is dependent upon mutual information, de-

[11] *Method in Teaching Religion*, Betts and Hawthorne, pp. 354-73.

cisions, and practices on the part of the supervisor and teachers.

Worship. In one sense worship is an experience, in another it is a teaching method. Traditionally much of the worship program has been formal in content and time schedule. Experience seems to be proving that worship should be an integral part of the teaching program. The latter should be informal, permitting spontaneous worship experiences. No method has more to contribute to the religious nurture of pupils by way of making real the relationship which can exist between a person and his heavenly Father than worship. We may look to worship for that emotional undergirding so necessary to the making of choices. To it likewise we may look for help in developing information, attitudes, appreciations, and motives which will be of large worth in furthering Christian growth. Any method as important as this will need a time allotment sufficient to accomplish these magnificent purposes.

Studies in Individual Experiences

Illustrating:

(*a*) Life-centered Teaching Methods.

(*b*) The Power of God and Christ in Human Life.

The following records of experience make plain what is involved in problem centers, negative and positive. They deal with activities related to the problem, and show how related materials, biblical and extra-biblical, used in organized teaching procedures or programs, may be the means of accomplishing purposes in life. These examples suggest in dramatic fashion what personal and social outcomes may grow out of consciously selected religious objectives in life and the use of other educationally sound teaching procedures. On the divine side, we do not know the process by which a man is converted, nor by which the Spirit of Christ becomes the guiding motive as a child undertakes to live

as a Christian. This, however, we do know: there is nothing in life more dynamic, more vital, and more helpful to constructive purposeful living as experience demonstrates in every individual who strives to carry out his will.

Week-day church schools are achieving results in the lives of pupils, as shown by the following examples which have been observed by teachers. They are not given with the thought that they are technically demonstrable results of week-day schools. Complete proof or disproof must await the development of techniques which we do not have at the present time. The teachers who reported these cases are all in schools which have been continued nine consecutive years. They believe these outcomes in conduct have been fostered by week-day religious education. These cases also make clear the distinctive contribution which Christian education can make to life in addition to what is usually spoken of as character education.

Cases Illustrating Right Attitudes Toward God

The children show interest and pleasure in the work. A number of them have told me since beginning that they say at night the prayers they have learned in class.

A little granddaughter who attended one of our classes insisted that the family join her in saying grace at the table just as the children did in their religious school class.

A certain child who had learned a prayer for meals and a prayer for bedtime would never allow the parents to eat without first saying grace. She insists on praying before retiring. Her parents told me of this instance and said the child had been taught this in religious education, for which they are thankful.

In my classroom I always have a song or prayer before

the beginning of the day's work. On one particular morning this little song was omitted. Charles, who is a member of my religious education class, soon noticed that we had not sung the prayer. He folded his hands and bowed his head and said, "I think we should pray before we do anything else, because it will help us to do our work better."

The class has developed a feeling of reverence and a prayerful attitude in class, also an understanding of God the Father, who cares for all. Their interest is keen and parents say they wouldn't have their children miss it for anything.

Cases Illustrating Self-Control Through Christian Education

I have noticed this year among some of my boys a deplorable attitude—"What one can get by with is all right." We have been emphasizing in our lessons, "*Be Square*," and have some interesting discussions in class as to what being honest really means. One day last week while I was absent from the room at the recess period an incident occurred that was decidedly out of order. When I returned and inquired about it, Nick did not wait to be questioned or "told on," but immediately told me that he was responsible. I regard such an incident as quite promising and am sure that most of the credit is due our class. Nick is a faithful class member. He has not been absent from or tardy for Religious Education once this year.

Jim, a boy of eight years, very petted, allowed to have his own way in practically everything at home, became afflicted about four years ago with tuberculosis of the thigh bone. While confined to the hospital he had to have three separate nurses. Because of his extreme irritability and disobedience no nurse would continue long on the case. He entered week-day religious education classes last year, and

became greatly interested in the idea of doing something for others. His natural selfishness was dominant until this fall.

When a birthday party was given in the religious education class of which he is a member, to our surprise, he saved his cake, and when asked why he didn't eat it, said, "My sister brings me to school each day and I want to do something for her." It took a little persuasion on our part to induce the sister to accept the cake, and I am not sure the boy did not eventually eat it, but his spirit was right and he has begun to live for others.

I have noticed that in most cases my children's attitudes toward each other have been much better than at first. Especially have I noticed this with one boy. This boy caused other teachers and myself a great deal of trouble in school, in the halls, and on the playground. He has acted like a different boy for a long time: the principal has called my attention to it. I really believe that religious education has been the means of bringing this about.

An increase in interest and attendance at Sunday school is noted. Three new pupils enrolled because of interest and friendliness of class members. Two have shown a marked interest in reading their Bibles and have brought them to class and asked to read the biblical version of the story studied in class. A general improvement in class spirit has been noted in friendliness, courtesy, helpfulness. This spirit of helpfulness is carried over into the home and daily reports are given of kindness to mother, baby, or a neighbor, etc.

One boy who has been very rude to his playmates is showing quite an improvement in his attitude and conduct. He is being of service to others, often sacrificing his own

pleasure to make the other fellow happy. When asked what had brought this change about, his reply was that he had been studying about the rules of the game in his religious education class.

We had discussed and learned the meaning of the Golden Rule in one of our classes and the next day in the hall I overheard Martha say to a larger boy who was teasing and annoying her, "You aren't doing the Golden Rule." He didn't understand, so she explained the meaning as it appeared to her with its bearing on this particular instance. The boy heard her out—and let her alone.

Fannie tells me that she is trying very hard to control her temper by closing her mouth tightly and walking away when circumstances vex her. She finds that she is much happier now. Since studying about the life of Jesus and the ways in which he was called upon to make decisions some children tell me that they are now beginning to make decisions whether they anger their playmates or not. Nick tells about refusing to play truant with his gang and of expressing his disapproval of their conduct to the gang. He said that his friends teased him but he didn't care, for he knew he was right.

Cases Illustrating Helpfulness Through Christian Education

The patrol boys (most of them attend the week-day religious education classes) were discussing a problem boy. It was suggested that he needed friends, as he had no real home. The boys planned to be friendly and helpful. One boy informed the group that he knew a boy who had never attended a Sunday school, so someone suggested that one of their number call for him that next Sunday and take him to Sunday school. I asked about it later and was told that he was then a regular attendant at Sunday school.

There are evidences of growth and development of character in the reports of thoughtfulness, forgiveness, and kindness. Some children seem to be replacing their fear of God as a God of vengeance with the idea of his love and kindness. At one time a little boy looked up at me with wide-open eyes and thoughtful face and said, "God has such a sweet spirit." Several children voluntarily report having "made up" with those with whom they had quarreled. There have been evidences of a change of attitude in the solving of their little problems and in the everyday contacts of life.

At Christmas time we decided to make other people happy by giving food and toys. To give food did not require any sacrifice or much thought on the part of most of the children. Oftentimes the toys given are those that are broken or discarded because they no longer interest the child. Therefore we decided to give as before, but the toys we gave were to be toys dear to our hearts. We did too. We brought some nice dolls and toys and I'm sure they made someone very happy and we really felt the giving.

Pupil's report: "My grandma is old and can t walk very well. I like to take her out and help her up and down the steps."

Teacher's note: "Inspired by the stories of Jesus."

One case of forgiving which was told in class I found very interesting. A boy had been pushed down by a larger boy while skating on the ice. He said that he had planned to trip him the next night, but after thinking about what he had learned in class he thought he would forget it. As it happened, that night the older boy broke through the ice and got wet. The boy who had been offended helped him out and took him home.

Since Christmas, along with learning how Jesus went about doing good and being kind and helpful always, we have tried to pattern after him. Pupils have reported kind deeds which they have done. Some have helped smaller children across streets where there is much traffic.

While making a scrapbook to be given to children in the hospital I marveled at the number of pictures brought in. Many of these families do not have magazines at home. This work is being done outside of class hours by volunteers. I have more helpers than I have work to be done.

"Last week my daddy said he was tired of looking for a job and I told him the story of the man at the pool, and he said that he wouldn't give up yet, and now he has a job."

In a Primary Class

The following procedure was carried out with a group of primary pupils. This example suggests the method of meeting life needs through religious education.

1. *Life Situation:*

   Six Primary boys, eight years old, in a church-school class, were making pin holders for the children in Mothers' Jewels Home.

Several boys wanted to take their holders home. One boy, Samuel, in particular, always wants to keep things which he makes instead of sending them to the ones for whom they are intended. He refused to put the pin holder in the box with the rest. "It's pretty. I want it myself," was his reason.

Pupil's Problem:

Shall I keep for myself the things I have made for others?

Teacher's Problem:

How can I change the attitude of these boys and help them to be so sympathetic for others who are not so fortunate as they that they will gladly make things for them and give them cheerfully and willingly?

2. *Specific Nature of Problem:*

Negative—an attitude of selfishness—wanting everything for one's self.

3. *Objective:*

To help the child to assume an attitude of sympathetic helpfulness toward children less fortunate than he by sharing his money with these boys and girls and giving willingly the things he helps make for them instead of wanting to keep them for himself. To help him to be a real friend to children in Homes and Orphanages and so to add to his growing concept of God as the Father of all.

4. *Procedure:*

I showed pictures of Negro, Mexican, and orphan children. Then I spoke of all of these children as belonging to the heavenly Father and of Jesus as their friend and helper. I told of how the Woman's Home Missionary Society helped these children. We talked about what we were doing for these boys and girls. I showed a cut-out picture, "Jesus Blessing Little Children." I asked if the heavenly Father and Jesus were pleased when we love and help these children; how they thought they would feel if anyone wanted to keep the things made for them for himself. I used the verse, "God loveth a cheerful giver," and told of how Jesus said, "Freely ye have received, freely give." As a call to worship I used Psalm 100. This was followed by a prayer of thankfulness that God is Father of all, that we have happy times sharing with others; for Jesus the friend and helper of all children. As a response I used, "A Morn-

ing Prayer," beginning, "Father, we thank thee." In the conversation that followed I used an incident of some little girls showing loving friendship for orphans and the song, "Friends." Then in the offering service, we talked of showing friendship for children in a Mothers' Jewels Home, and took an offering for stockings. The Bible verse, "God loveth a cheerful giver," was followed by a prayer, "Father, bless the gifts we bring thee," and the response, "All things come from thee."

5. *Results:*

Several weeks later one of the boys of this same class, after they had finished their work, said, "Miss L., Sammy wants to take home the teddy bear he made."

Sammy looked at me and said, "No, I don't want to take it home, Miss L. Mine is for the sick children."

I said, "Of course, you don't, for the teddy bears are to be given to children who are sick and cannot come to Sunday school."

Samuel is not always quite ready to give up willingly yet, but I am sure he has improved.

Problems for Study and Discussion

Describe traditional teaching methods.

Why is information about how to live not enough in a program of Christian education?

Why does the use of the project principle in religious education include other teaching methods?

In your community what are the activities in which intermediate girls can engage as Christian education enterprises? Junior boys?

References for Further Study

The Project Principle in Religious Education, E. L. Shaver, pp. 3-16.

Foundations of Method, W. H. Kilpatrick.

The Educational Task of the Local Church, W. C. Bower.

Case Studies for Teachers of Religion, G. B. and G. H. Watson.

Standard for the Week Day Church School.

CHAPTER X

TEACHING STAFF

The Training of a Teacher of Religious Education. We turn now to consider what specific training a teacher of religious education needs in addition to that required by the teacher in public education.[1] There are those who believe that in its more recent emphasis on citizenship and character growth, and in its use of freer methods of training, the public school is able to do what can be done by religious education, and consequently the training of the two kinds of teachers ought to be identical. If religious education has a contribution to make beyond that of the public schools, what is it? What specifically different training does that additional element require?

The additional element that religious education can contribute to education is in the motivation of conduct in a field with which public schools are not familiar. This motivation of behavior with the consciousness of the Fatherhood of God; with the religious emphasis which Jesus gave to the sanctity of life; this "whole-hearted participation in and constructive contribution to the progressive realization of a social order controlled by Christian principles"; this extension of the pupil's world out beyond the social interaction of human beings to include conscious fellowship with God and Christ constitutes a phase of education so important and significant that without it public education must be ever incomplete.

If religious education has a plus element to contribute to education, the training required to teach it will require

[1] *The School Survey*, J. B. Sears, pp. 138-72.

all of the training in psychology and in methods of teaching which will be needed by the public-school teacher. This public-school training will not show how life can be motivated with Christian ideals. It will not even give an understanding of what these significant Christian ideals are. Doubtless much of a teacher's general training and personal religious experience will be useful in helping the teacher to give religious implication and connotation to much of the pupil's public-school learning, but these implications and connotations must be made explicit to the pupil. The contribution which worship can make to the motivation of conduct is a field with which the public-school teacher is not familiar. The materials, methods, and techniques of worship for each age group are specialized problems which need particular study.

Practice in public education lags far behind educational theory and, in spite of well-phrased statements of educational procedure, in much public-school work there is more concern with teaching material than there is with teaching pupils. A shift in this procedure is necessary before a teacher will be able to work effectively in a high standard week-day school of religion. Teachers who are to face seriously the problem of modifying the lives of children in week-day schools will find courses in several university and college departments of religious education planned to meet these needs. Personal study is the only method of fitting oneself for this type of service. Some of the very good helps available are suggested at the close of this chapter. In view of the importance of religious nurture and the difficult and delicate nature of the task, week-day church-school teaching should not be undertaken except by persons trained in procedures of religious education and working under competent supervisors similarly trained.

Paid Teachers. "The worker is worthy of his hire" ought to follow as a close corollary. If the task is difficult

and technical, requiring preparation and hard work, we should pay for it as we would any other service. Some feel that to pay for such service takes from it the spiritual value which comes from volunteer service and tends to commercialize the teaching of religion. Strangely enough, those who argue thus seldom apply the same logic to the ministry itself. Besides this they are not fair to the parents, who should not be deprived of the responsibility of paying their share for the enterprise which is helping the home with its task of providing Christian nurture for its children. The alternative to a paid teaching force is a staff of unpaid volunteers. The difficulty of providing high-grade supervision to a volunteer teaching force is so great that failure is invited from the outset. Salaries for full-time workers vary considerably, depending somewhat on training and experience; part-time service is usually secured at the same rate that an equivalent amount of time would be paid for by the public school.

Number of Teachers Required. The number of teachers needed will depend on whether part-time or full-time teachers are employed and upon the size of the classes. These problems will be settled in every instance by regard to local conditions. There is no best plan save that which works best locally. There are, however, some guiding principles which may be suggested from sound educational theory and practice.

In general, if the time schedule permits, full-time, professionally trained teachers are better than part-time teachers, though local conditions may make part-time teachers necessary. The problem of supervision is aided materially where fewer teachers handling more classes are involved. However, even this will depend on the special training of the teachers.

The number of pupils to a class will vary with reference to the age of the pupils and the kind of teaching to be under-

taken. In general, public-school procedure is tending to accept from twenty to thirty pupils as the proper number for a class. Where equipment makes it possible, trained teachers should be able to handle classes of this size. With a class of this size numbers make for enthusiasm, not characteristic of the old-fashioned Sunday school, where a small class was probably necessary because of comparatively untrained and volunteer teachers.

Supervision. Supervision involves co-operation with the teachers to improve the instruction. Its methods are discussed in Chapter IX. All that is necessary here is to point out that communities planning for their week-day enterprise on a permanent basis should make provision in their teaching budget for a well-trained person to act as supervisor. Where the size of the community makes it difficult or impossible to employ a trained supervisor, a number of co-operating communities may be able to unite to secure such supervision.

Sources of Teachers for Week-Day Schools. The university and college departments of religious education in several schools have numbers of young students preparing to be directors and teachers in week-day religious schools. Such departments offer fruitful sources of teachers. The denominational boards are frequently in touch with qualified leaders and teachers and will be able to make recommendations. Sometimes local public-school leaders or teachers have made a special study in this field and are qualified. It does not follow, however, that because a person is an efficient public-school teacher he is qualified as a teacher of religious education. He is not unless he has made specific preparation for his task in religious education. Sometimes pastors are prevailed upon to supervise or teach in week-day schools. Ordinarily, the pastoral function, along with the preaching responsibility, are too taxing for additional burdens. The regularity of the class period and

the constancy of the work mean that such other pastoral responsibilities as arise at those hours must be neglected or the class must be omitted. Neglect at either point is bad. Usually, even when the pastor is trained educationally, he can best support the week-day school in ways other than teaching or supervising. Other people who can be definitely set apart for this kind of ministry should be brought into the service.

The Relationships Among the Worker, the Board, and the Pastor. Where teachers or directors are employed as week-day workers, great care should be exercised that these workers and the board and supervisor under whose direction and with whose assistance they will work, understand before the work is undertaken just what specific duties are to be carried out. Sometimes boards, and frequently pastors who are ordinarily lone workers and not accustomed to managing a staff, have not gone into the purposes and responsibilities of such a worker before he was employed. The arrangement has resulted disastrously for the work and the worker when they discovered later that each had understood that different tasks and responsibilities were involved.

Training a National Leadership. The rapid growth of week-day schools in the past decade suggests the wisdom of pastors encouraging their fine young people to prepare through college and university courses and through standard and other training schools for the ministry of education in the church. No greater problem faces the week-day movement than that of training a leadership and a teaching force.[2] Throughout the length and breadth of the land, in varied types of churches, a force of teachers will need to be raised up and taught before it will be possible to carry into effect a week-day enterprise which has Christian, life-centered objectives.

[2] *The Curriculum of Religious Education*, W. C. Bower, pp. 207-25.

Problems for Study and Discussion

In what respects do the objectives of week-day religious schools differ from those of public education?

Should week-day teachers be paid? Give reasons for your answer.

Where may trained week-day teachers and directors be secured?

Is it a good policy for the pastor to be a teacher in the week-day school? director?

How necessary is a trained corps of teachers to the widespread influence of the week-day movement?

What can be done in your community to train week-day teachers?

References for Further Study

The Project Method

1. *A Brief Guide to the Project Method*, J. F. Hosic, Sara E. Chase.
2. *An Experiment With a Project Curriculum*, Ellsworth Collings. *Project Teaching in Elementary Schools*, Ellsworth Collings.
3. *The Project Method of Teaching*, J. A. Stevenson.
4. *The Project Principle in Religious Education*, E. L. Shaver.
5. *Method in Teaching Religion*, Betts and Hawthorne, pp. 304-322.

The Mother-Teacher of Religion, Anna Freelove Betts.
The Primary School, Annie E. Moore.
Intermediate Method in the Church School, Frank M. McKibben.
Senior Method in the Church School, Mary Anne Moore.
Case Studies for Teachers of Religion, Goodwin B. Watson.
Childhood and Character, Hugh Hartshorne.
Simplifying Teaching, Edwin H. Reeder.
Building a Curriculum for the Elementary School, by the Lincoln School Faculty.
Standard for the Week-Day Church School.

CHAPTER XI

IMPROVING TEACHING PROCEDURE THROUGH SUPERVISION

SUPERVISION is necessary to an educational enterprise not primarily because of the lack of training of teachers, but because of the nature of the task to be performed. A difficult and technical enterprise can be carried on to better advantage if the teacher has the co-operation of another specially trained worker. This suggests the nature of the relationship which ought to obtain between the supervisor and the teacher. Both are working to achieve objectives in the lives of pupils.

No small amount of neglect of the supervisory function results from a failure to differentiate between the administrative and supervisory functions, both of which are involved in every educational enterprise. The administrative function is concerned with such important and necessary matters as the leadership of the board in such policies as are educationally sound, the keeping of records, finance, the erection of buildings, the purchase and upkeep of equipment, and other similar matters which are of strategic concern to education. Supervision, while differing in many respects from administration, is very closely related and quite as important. It concerns itself more largely with the educational process, with the employment and management of teachers, visitation of the classroom, personal and group conferences, recommendations with reference to teaching methods, use of records and surveys in the improvement of teaching, and other problems closely related to the teaching of pupils. The following definition is sug-

gestive, "The function of supervision is the improvement of instruction, the encouragement of good work, and the constructive elimination of ineffective efforts and misapplied energy. Expert supervision should lead teachers to a broad vision of teaching problems, to a broad range of experience, so that the work of one grade may be seen in relation to the work of other grades, to an understanding of needed revisions, of necessary growth, and of the final outcomes of instruction."[1]

The Supervisor and His Training

Supervision requires a supervisor. The supervisor[2] should be specially trained in methods of public education, and also in principles of religious education; in the history and theory of the religious curriculum; in methods of teaching in religious education for specialized age groups; in psychology with special reference to the teaching of religion; and in such studies as pertain to the Bible, its use in religious education, and in the fundamental teachings of Christianity. Nor can the supervisor do his work well without knowing the theory, materials, and practice of worship. Supervisors will likewise need to be familiar with the progress that has been made in tests and measurements in religious education as well as with the problems involved in test making. They should have studied the problems involved in the organization and administration of a program of religious education. They should also have had practice work in supervising under the supervision of a competent person. It is needless to add that these are technical problems whose solution involves special study and practice. Such training is available at a few colleges and universities. Communities seeking workers should inquire diligently

[1] "Methods of Improving the Technique of Teaching," W. S. Gray, *Elementary School Journal*, Vol. XX.

[2] *School Supervision in Theory and Practice*, Ellsworth Collings, pp. 104-05.

about the specific preparation of their supervisors for the kind of work for which they are being employed. It is no more reasonable to expect a week-day supervisor to know how to manage a program that has to do with the religious growth of boys and girls unless the supervisor has specific training for such work than it is to expect success from untrained persons in medicine who mean well, but nevertheless mistreat their patients.

The responsibilities of the director are suggested by the following report of a class which has given close study to the relationships and duties of the director of religious education. These are valid for the week-day director.

The Director and His Committee [3]

The Director of Religious Education is the executive agent of the Educational Committee of the church, and, together, they strive to keep themselves continually informed of progress and developments in the field of religious education. The Director carries out the policies adopted by the Committee and devises plans and programs for their consideration and approval.

The Director and His Pastor

The Director recognizes the Pastor as head of the church, and the Pastor in turn recognizes in the Director a professionally trained specialist whose particular responsibility is the educational program of the church.

The Director's Duties

It is the duty of the Director of Religious Education to arouse the adult membership of the church to a recognition of the educational needs, and an appreciation of the aims of the Committee of Education and the Director, and a willingness to co-operate in the realization of the same.

In carrying out the program of religious education the Director acts in the capacity of both administrator and supervisor.

[3] Adopted by the Class in Practicum for Directors of Religious Education in the Local Church, Boston University School of Religious Education and Social Service.

As administrator his specific duties are:

1. To promote surveys of the community, the church school, and the individual pupil as a basis of determining the needs and formulating the program.

2. To train secretaries and assistants in gathering and interpreting necessary data and statistics.

3. To administer the school according to the best methods in the use of records, equipment, and church plant.

4. To draw up a budget to be approved by the Committee of Education and submitted by them to the church or church board.

5. To recommend to the Committee of Education the appointment, transfer, and dismissal of teachers.

6. To work out a democratic method by which workers of the school may share its administration and thus be led into loyal support of its policies.

As supervisor his aim is the improvement of teaching and teaching conditions so as to secure the highest possible development of the pupil. In this capacity his specific duties are:

1. To unify the educational program by
   (*a*) correlating existing programs and agencies;
   (*b*) introducing a program centering in the local church and church school.
2. To secure the classification and promotion of pupils according to the best educational standards.
3. To select suitable courses of study.
4. To interpret statistics to
   (*a*) The Committee of Education;
   (*b*) Church-school staff and pupils;
   (*c*) Parents and members of the congregation, through
      (1) Committee sessions;
      (2) Charts and graphs;
      (3) Workers' conferences;
      (4) Parent-Teachers meetings;
      (5) Church calendar;
      (6) Parish paper;
      (7) Periodic letters to the parents and church members.
5. To measure results of teaching by means of tests administered at beginning, middle and close of year:

(*a*) Grades information tests;
(*b*) Grades moral and spiritual discrimination tests.

6. To visit classes for the purpose of observation and assistance with problems.
7. To recruit leaders and teachers in church and church school.
8. To train teachers by
   (*a*) Training classes in the local school;
   (*b*) Encouraging attendance at community training schools;
   (*c*) Encouraging attendance at summer schools and conferences;
   (*d*) Encouraging attendance at professional schools of religious education;
   (*e*) Teachers' conferences;
   (*f*) Visits to observe expert teaching;
   (*g*) Demonstration lessons;
   (*h*) Correspondence.

In carrying out his functions as supervisor and administrator within the local church, the Director will not be unmindful of opportunities to exert a wholesome influence upon every educational enterprise in the community. He will, as far as possible, ally himself with every agency that contributes to the building of the kingdom of God. Just in proportion as he displays interest and willingness to co-operate, and proves his ability and spiritual leadership, he will be recognized and consulted and his spiritual advice will be solicited.

Such an important office needs to have certain very vital and significant relationships outside of the local church. These may be tabulated as follows:

1. To individuals:
   All dealing with individuals on the high plane of religion and spirituality.
2. To the community:
   (*a*) Community school of religious education—
   Serve on Board of Directors;
   Serve on teaching staff;
   Serve as loyal supporter;
   (*b*) District or City Council of Religious Education—
   Serve on executive committee;
   Aid with conventions, institutes, etc.;

Help build a city system of Week-Day Schools and Daily Vacation Bible Schools;

(*c*) Young People's Councils and Conferences—
Adult Adviser;
Teacher;
Co-operator.

3. To the denomination:
   Fullest possible co-operation so far as is in accordance with his educational ideals.
4. To interdenominational organizations:
   Co-operation as far as possible with
   (*a*) International Council of Religious Education;
   (*b*) Religious Education Association;
   (*c*) Federal Council of Churches of Christ;
   (*d*) Other similar organizations.

The professional growth of a Director will not be neglected if he wishes to be always at his best and render a long-continued service. Aids to this may be listed as follows:

1. Membership in professional bodies:
   (*a*) Local association of Directors;
   (*b*) Religious Education Association;
   (*c*) Professional section of International Council of Religious Education.
2. Subscribing to religious education periodicals.
3. Subscribing to periodicals of general education.
4. Ownership and use of a professional library.
5. Graduate courses in schools of religious education—
   (*a*) During summer or sabbatical year;
   (*b*) In conjunction with regular work.

The emphasis upon technical training and methods is important. It is also important that this emphasis should not be allowed to overshadow the primary essentials for a rich and vital religious life. The mechanics of organization and administration are not substitutes for the fostering of deep religious experience in the pupils. Rather the whole organization and program should be permeated with the spirit of quiet, sustained, and effective evangelism. In the provision for his own spiritual growth he should have an increasing knowledge of the plans and the program of Jesus, individual and social. And as Jesus was "withdrawn from

them about a stone's throw and kneeled down to pray," so will the Director pray—"pray without ceasing"—that the Spirit of Jesus may be pre-eminent—the spirit of Him who said, "And I, if I be lifted up, will draw all men unto me."

Common Objectives for Teachers and Supervisors

Before harmony can be assured in the system between the supervisor and the teacher there must be common objectives which will be held by both. These objectives cannot be assumed, but must be studied together, by the supervisor and the teacher. Techniques such as those described in the following pages will be necessary to accomplish these desirable ends.

Points of view of experienced educators vary with reference to methods of teaching. Some schools of thought advocate one method, some another. It is no wonder that practice varies in the use of methods, and there is likely to be serious misunderstanding between teachers and supervisor unless they have common information and purposes with respect to the methods used. To see that such an understanding obtains should be part of the task of the supervisor.

A supervisor may have teachers who do their work as if they believe that they have only to impart information to the pupils, and doing will follow knowing, as the day the night. Yet when the teacher himself thinks about the matter, he realizes that all of us know much better than we do; and this in the face of and perhaps partly the result of the fact that we have spent so much time in trying to master comparatively unrelated material. Related information needs to be taught in connection with the doing or practice of such attitudes or other units of behavior as are desirable in a scheme of Christian education. There must be a common understanding between the supervisor and teachers in regard to the relationships in the pupil's expe-

rience in which religious education can be expected to express itself.

If religion is a way of living, then Christian education is teaching pupils the "Jesus way of living." The "Jesus way of living" is concerned with complete living. Consequently, there is need for such activity and knowledge as are needed to interpret and motivate all of life in a Christian way. All of life's information, attitudes, motives, and behavior must be permeated with religious meaning. This will not take place unless it is planned for. Teachers and supervisors will need to have a common point of view with reference to the methods by which these specifically religious education objectives are to be secured. Each teaching method which is adopted should be selected for use on the basis of its fitness to accomplish certain purposes in the lives of pupils. If the supervisor and teacher are to cooperate effectually, they will need common judgments with reference to the values and use of the teaching methods discussed in Chapters IX and X.

Techniques for Accomplishing the Goals of Supervision

As our study of supervision has progressed it has become apparent that the improvement of class work depends largely upon the improvement of the conditions under which the teaching is carried on and of the details of teaching method. It has also become evident that very careful planning with reference to these detailed matters must be done if supervised teaching is to be successful. Experience and sound educational theory attest the value of the following supervisory devices.

1. *The General Teachers' Conference.* Some types of needs can be met in the general teachers' meeting. Such problems as are common to all very naturally are discussed in the larger meeting. Objectives, teaching methods, curriculum

problems, needed equipment, teaching problems, and similar matters should be considered by the entire group in order that there may be common-mindedness. With this arrangement, the weakest and least experienced teacher has the advantages of the judgment of the strongest and most experienced teacher. Where class or group problems need consideration, sectional meetings of the general teachers' conference meet the situation.

General teachers' conferences should be called frequently enough, but not too often, for teachers are busy and should not be asked to meet needlessly. On the other hand, unless they meet frequently enough and long enough to work as a unit they tend to disintegrate, and the enterprise lacks common purposes and procedures which make for pupil growth. For full-time teachers a minimum of one such conference a month should be arranged.

Every teachers' meeting should be planned in detail in advance. Whenever it is possible the teachers themselves should share in planning the program for the general conference.

Attendance upon teachers' conferences should be required as part of the contract. Otherwise, there is no probability of developing a program with common purposes and carefully worked out plans for accomplishing them; when this happens there is no *esprit de corps*—only unrelated teachers working alone at their task. This sort of procedure invites failure. There should also be a fine interrelation of important enterprises between grades. This is essential if pupils are to learn to live in Christian fellowship. Without it the work of any group tends to become trivial and unimportant even in the eyes of the pupils.

2. *Printed or Mimeographed Instructions.* Such matters as the dates when school will begin and end; dates of the scheduled general teachers' conferences; when vacations will come; general policies of the board and the super-

visor; general objectives and an introductory statement of procedure and similar problems of general interest and concern which lend themselves to printed statement ought to be prepared and used to save the time of the teacher and thus make available for constant use such general information.

3. *Classroom Visitation.* Nothing can be a substitute for classroom visitation. Observation of the work of the teacher by the supervisor is essential to full co-operation. Helpful negative and positive criticisms of a teacher's work can be made intelligently by a supervisor who has first-hand information about present practice. Whether a supervisor's work in classroom visitation will be effective or not depends on his ability to use procedures which have been found to be serviceable in classroom visitation. Grave dangers are to be avoided and carefully worked out devices used if this phase of the supervisor's work is to be effective.[4]

4. *Conferences*[5] *With Individual Teachers.* Classroom visitation is apt to be ineffective unless after the visit there is an almost immediate conference with the teacher. Either he is teaching well or poorly with reference to the detailed factors which enter into the session visited. If all the teaching is good then the supervisor will commend the kind of work being done. If there is need for improvement in certain particulars, the supervisor will call attention to both the strength and the weakness, and plan with the teacher how the work can be strengthened.

At no point in the work of a supervisor is it more important that his task be understood as a co-operative enterprise than when he has personal conferences with the teachers with respect to their improvement. If he has conceived his task to be that of a superior directing an inferior, the teacher is not apt to improve and the children

[4] *Supervision and the Improvement of Teaching*, W. H. Burton, pp. 397-421.
[5] *Ibid.*

are likely to suffer as a consequence. The previous discussion of the relation of supervision to the improvement of method will indicate the type of problem with which the conference will deal. Detailed suggestions for the conference may be consulted in any standard text on supervision and their re-statement will not be necessary here. Decisions with regard to procedure should be based on educational principles and not on the arbitrary authority of the supervisory.

5. *Intervisitation of Teachers.*[6] Visits to the classes of other well-trained teachers send a teacher back to his task with new methods, new vision, and new zeal. They should go knowing for what they are to look. Later in conference they ought to evaluate their experience. Competent supervisors will acquaint themselves with the results which others have accomplished in the use of plans[7] which experience has demonstrated to be serviceable before they arrange for intervisitation.

6. *Tests as Diagnostic Devices.* Numerous information tests have been developed in the last few years which have proved serviceable. To be sure, information tests do not go far enough to test character, and character tests are not even remotely available at the present time. We do not know how to test such an elusive thing as character. Nevertheless, the present curriculum sets certain information goals as part of the instructional process and, doubtless, curricula of the future will do the same. Information tests help gauge the extent to which pupils are gaining the information they are expected to acquire. Sometimes teachers are amazed to discover just what it is that the pupils are learning. Often when a teacher discovers that a pupil is progressing slowly he will be able to

[6] *Supervision and the Improvement of Teaching*, W. H. Burton, p. 340.
[7] *School Supervision in Theory and Practice*, Ellsworth Collings, pp. 235-80, 301-02.

find the cause, and help the pupil to adjust himself. Quite as frequently he will discover pupils who learn readily and who need new tasks, if interest is to be maintained and the instruction suited to individual needs. This diagnostic use of tests promises largely for the improvement of week-day instruction. Supervisors and teachers in co-operation may make significant contributions to the field in the making and use of such tests.

7. *Records and Reports.* In our study of the organization necessary to make week-day schools effective in the lives of pupils we considered in Chapter VI the kinds of reports and records needed. Consequently, all that is necessary here is to emphasize the use to which reports and records may be put by the supervisor.

Among the more important uses of records are the maintenance of attendance on the part of the pupils and the improvement of teaching.

This improvement may take place in at least two ways. Individual pupils may be helped by the teacher's close analysis of progress and pupils' needs. Educational policies may be formulated in terms of what the records disclose as to tendencies. Long-range programs may be projected after the cumulative evidence of reports and records makes a certain course of action clearly right.

Reliable statistics grow out of well-kept records. Such statistics have at least four values:

1. To promote the local enterprise.
2. To modify policies.
3. To compare with other communities and improve procedure in the light of the facts.
4. To encourage and help other communities.

One of the significant tasks of the supervisor will be the securing and use of reports and records. The competent supervisor will use them as important supervisory devices and aids.

Problems for Study and Discussion

Why cannot a week-day system succeed without competent supervision?

Why should the supervisor be professionally trained?

Who should bear the financial responsibility for a week-day school?

Under what conditions should the minister serve as supervisor? a public-school teacher or officer? an untrained, interested, and pious church member?

Discuss the difference between the attitude of authority and co-operation on the part of the supervisor.

Why should supervisor and teachers have common objectives?

Name several useful methods for the teaching of religion.

Discuss practices to be avoided in classroom visitation.

What are good practices in conducting a conference with an individual teacher?

What record forms are desirable for the supervision of week-day work: for teachers? for pupils?

Should such forms be prepared before or after the week-day work begins?

What uses may the supervisor make of reports and records?

References for Further Study

School Supervision in Theory and Practice, Ellsworth Collings, Chapters IV, V.

Standard for the Week-Day Church School.

CHAPTER XII

STANDARDS FOR WEEK-DAY CHURCH SCHOOLS

THE degree of influence which the week-day movement will have in the lives of individuals and consequently in the life of the church and nation is dependent on whether the schools maintain high standards.

The very life of the movement is tnreatened by the schools which are now carrying on with low standards. The week day movement needs better rather than more buildings and equipment and rather to know how to build Christian experiences in the lives of those who are now enrolled than to enroll more pupils. This point of view carries with it the conviction that when higher standards obtain with reference to the details of the program, enrolling and teaching large numbers of pupils will be comparatively easy.

There are said to be twenty-five hundred centers in the United States where week-day experiments are being projected. In some sections week-day schools are springing up like mushrooms. Often, little planning is done with respect to developing a strong local organization which will be capable of supporting the movement adequately and of making the work permanent in the life of the community; the objectives of the schools are not given serious thought; inadequate buildings and equipment are selected; volunteer teachers are drafted into service; in many cases such teachers have no inkling as to what is involved in the week-day movement; the curriculum used invites defeat for the whole enterprise locally and has a depressing influence over a wider area; teaching methods are frequently those

which were discarded by public educators a decade or more ago, and often no provision is made for the improvement of the work through supervision. Every school of this type weakens the movement. Wherever a school fails, the movement is set back in that place a generation or more, and it is doubtful if, even then, in some places they will be interested in trying again. Their very logical reply will be, "No, we tried it."

The proposed International Standard for the week-day school may be thought of as typical of attempts to improve the work of week-day schools by the use of a standard which concerns itself almost exclusively with an emphasis on the significance of objectives which center in life and then proceeds to measure the effectiveness of the program not in terms of the extent to which these objectives are met in life, but, rather, in terms of whether the measurable mechanical set-up is arranged advantageously.[1]

There are some dangers of a misuse of such an instrument, for whenever schools put undue emphasis on a high score on a score sheet and neglect the development of children, positive harm has been done. A mechanical interest may, and frequently does, make the teaching process lifeless.

Standards of Objectives. Objectives must be carefully formulated. A program of Bible study, or citizenship training; of ethical instruction, or handicraft; of mission study, or dramatics—as valuable as these items are if properly related—cannot be substituted for clearly defined objectives, both general and specific, for the week-day school. Perhaps the first thing that needs to be done by a director and his committee in setting up a week-day system is to agree upon the objectives for the schools; and then to solve the problems which arise by determining whether one

[1] *Proposed International Standard for the Week-Day Church School*, pamphlet of International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois.

procedure builds toward the objective better than another. Objectives are not mere academic niceties; they grow out of life needs; they are anchors; they are the basic educational principles which are of large worth in making choices as to procedure; they give motive; indeed, they are the nucleus round which the entire enterprise should be built.

Standards for Teachers. High standards are likewise needed with reference to the selection of teachers and the use of teaching methods best calculated to achieve the objectives. We do not need more week-day teachers except as the teachers who are brought into service are willing to prepare themselves definitely for their task. Their task is suggested by the aim of the week-day schools set forth in the proposed International Standard for Week-Day Schools. Efficient teachers will know how to split such a general objective up into special aims which will build toward the larger objectives; they will know how to use the principle of stress and neglect in the use of rather barren lesson materials which are put into their hands; they will know that their objectives cannot possibly be accomplished by the impartation of knowledge alone. Practice, in conjunction with related information, is needed to establish Christian behavior. Traditional measures of success, such as numbers enrolled, information acquired, or baskets woven, will need to give way to such searching inquiries as: What happened in the life of the pupil? Did his concepts of God enlarge and improve? Did he behave differently as a result of his understanding that God is his Father? Was his moral conduct improved as a result of his week-day religious education? In his social relationships is it apparent that he has received help in living religiously? Does he show by his actions that he has appreciation of the interracial respects and courtesies which should obtain among Christians? In the ordinary routine of life, are there apparent the finer appreciations and motives which ought to

characterize a Christian? If a week-day teacher has prepared himself for the task of achieving these results, he ought to be welcomed.

Standards for the Curriculum. The programs which will be satisfactory in the week-day schools of the future will have the following characteristics among others:

1. They will be part of a unified program for the entire church and not an independent entity, promoted and taught as a segment unrelated to other segments, promoted and taught to the same pupils in the same church by different agencies. This uneconomical and unethical procedure must give way to a total program of religious education for the entire church which will recognize the Sunday, week-day and vacation church schools, and such other educational agencies as are promoted within the church, as administrative agencies, each capable of carrying its share of an educational program planned specifically to meet the needs of boys and girls, young people and adults.

2. The lessons which are to be used in the week-day system that is developing should be centered in Christian life. Instead of being material-centered, as many current week-day lessons are, week-day programs will need to deal with experimentally discovered problem centers and with teaching methods which are experimentally discovered to be the best. A magnificent challenge comes to those who are specially prepared for such experimentation. It is the challenge to get away from objectives and methods in curriculum building, which are colored by personal opinion, and to discover the best plan to provide Christian nurture for boys and girls.

When one is faced with the problem of selecting or building a curriculum, one will study the available lesson courses and choose the one best adapted to accomplish the objectives sought. In this task one's denominational board is prepared to help. If the present curriculum does not square

with mature judgment of what good curriculum ought to be, we will not refuse to use the best there is while a better is in process of building.

A word of caution may not be out of place. In a few cases directors who were dissatisfied with the present situation and who glimpsed the advantages and possibilities of the newer type of curriculum discarded the old and set out with only a few principles to be followed. They put teachers to work to teach children religion, but gave them little guidance. The indefiniteness and poor technique of teachers untrained in these particular methods resulted in failure. Experimentation, to be successful, should be done by persons familiar with research methods, who are able to give enough time to make the experiment promising. High standards for the curriculum are essential to success.

Standards of Organization. Whether the community organization should be developed as a denominational or a co-operative enterprise goes back for its answer to the objectives. Can pupils learn best to live Christian lives in a denominational or interdenominational school under the conditions existing in the given community? Each community will need to settle the problem for itself, along with such considerations as are presented in Chapter II.

Standards and problems of grading, regularity of attendance, punctuality, discipline, promotion, retardation, elimination and records are considered at length in Chapter VI. Consequently, all that is necessary here is to call attention to the need of high standards with reference to these matters and to point out that schools cannot accomplish their purpose unless faithful attention is given to these important details.

Standards With Reference to Buildings and Equipment. Sometimes good teaching is done in spite of poor buildings and poor equipment. This tends to make us satisfied with poor equipment until we remember the vast numbers of

children who go through our poorly equipped schools and do not sense at all what is involved in a religious experience. This suggests the terrific cost of poor buildings and poor equipment.

Specific departmental standards of buildings and equipment are discussed in Chapter VII. Those erecting new buildings, or remodeling old ones, or purchasing new equipment should go ahead only after the most painstaking study of the needs of pupils for each age. Architectural and equipment crimes committed against children in the name of religion are inexcusable in these days when denominational boards are prepared to help local churches with skilled guidance at small financial outlay on the part of the churches.

Standards of Supervision. Supervision may be inspectorial, autocratic or co-operative; and directors may magnify their administrative and neglect their supervisory function. Communities may fail entirely to provide supervision.

When supervision fails to maintain high standards for any of the numerous possible causes, to that extent do the children receive from their religious training less than they have a right to expect it to do for them. One of the essentials of a formal program of Christian nurture is competent supervision.

As a boy I watched workmen in my father's pattern shop cut wood on wonderfully constructed machines. These were skilled workmen who cut and glued and nailed with exactness, as they were guided in their work by a blueprint. Boys might have played and cut and nailed and glued without purpose and have been quite as busy as were the skilled workmen, but they would have accomplished nothing constructive. In the week-day movement we need better rather than more schools, better rather than more teachers, better rather than more programs and better

rather than more supervision. These phases of the movement can become better only as they are built around consciously defined Christian objectives which center in life, and as competent administrators, supervisors and teachers, themselves, develop satisfying Christian experiences and learn how to nurture their pupils' lives so they in turn come to have such dynamic fellowship with God through Jesus Christ that they will want to crusade with Christ for a new world.

Problems for Study and Discussion

Why is it better to have no week-day schools than several poor ones with low religious education standards?

If poor equipment only is available, would it be better to begin week-day schools, or develop a strong committee who would procure the right kind of equipment before inaugurating the work? What is the alternative?

Why do we not have a unified program?

Would it be better to organize a week-day system at once with a weak committee to carry on the program, or to postpone the opening of the schools until a strong committee could be developed?

What is involved in a unified program as to organization? curriculum? teachers? equipment?

In experiments with a unified program in the local church at the present time, should one undertake to unify the whole school at once or one department at a time? Why?

Would it be better to start a week-day school with untrained teachers or wait until trained teachers can be secured?

If only a few trained teachers are available to care for a limited number of pupils, is it advisable to establish a week-day enterprise?

References for Further Study

The Curriculum, George H. Betts, Chapters I to IV.

Proposed International Standard for the Church School. (Pamphlet.)

The Organization and Administration of Religious Education, John E. Stout, Chapters I and II.

WEEK-DAY CHURCH SCHOOL

Teacher's Application Blank

Name.....

Address.....

Date.....

I. *Educational Qualifications:*

State your training in years and degrees.....
.....Normal.....
College.....University.....
Give your teaching experience in years.....
Grades.....Where and what grade now teaching.....
Have you any religious educational training?.....
College?.....University?.....
Teacher's Training Class?.....
Bible Study?.....Have you ever taught in Week-Day Religious Classes?.....
When?.....Where?.....
Grades?.....Which grade do you prefer to teach?.....

II. *Religious Qualifications:*

Are you affiliated with any church?.....
.....Where do you now attend?
.....How often—
Weekly?.....Monthly?.....
Are you engaged in any church activities?.....
.....What?.....
Have you a vital, growing religious experience?.....
.....

Do you cultivate your spiritual life?.....
By prayer?..... Bible reading?.....
Church attendance?.....

III. *Personal Qualifications:*

What is the condition of your health?.....
.....
Are you taking extension or night school classes?.....
..... Days?.....
How much time can you give to class preparation?...
.....
Do you have buoyancy and enthusiasm for the thing taught?.....
Can you stimulate class attendance and interest?....
.....
Do you have, and practice, initiative in class work?..
.....
Can you maintain order, reverence, and discipline in religious class?.....
Can you teach religious education without a denominational bias?.....
Do you believe in the value of religious education?...
.....

COUNCIL OF RELIGIOUS EDUCATION

City.....

Teacher's Monthly Report

Name.....
Building..... Grade.....
Date..... 193... to..... 193...

Periods Taught.....
Days of Week Class Meets.....
Hour.....Room No.....
Text Used.....

I. Enrollment at Beginning of Month.....
Dropped (Why).....
Re-enrolled.....
Total Enrollment at End of Month.....
Number of Boys.....
Number of Girls.....

II. Average Attendance.....
Aggregate Daily Enrollment.....
Aggregate Attendance.....
Per Cent of Attendance.....
Total Number of Perfect Attendance for Month.....
.....

III. Definite Results Accomplished This Month. (*Use back of sheet.*)
1. The Worship Program?.....
2. Instances of Growth Within the Group?.....
.....
3. Special Emphasis?.....
4. Are the Children Learning to Live Better?.....
.....
5. What Service Project This Month?.....
.....

IV. Definite Aims for Next Month.....
.....
Superintendent.....
Address.....

WEEK-DAY RELIGIOUS EDUCATION

ENROLLMENT CARD

I wish my child.....
Name

to be enrolled in the proper class for nondenominational instruction in religion. (It is understood that there will be no charge.)

....
Public School Grade of Pupil — Signature of Parent

WEEK-DAY RELIGIOUS EDUCATION SEMI-ANNUAL REPORT

(Check which).....Period Beginning of School to January 1st

.....Period Beginning of January 1st to end of Religious Education Classes

Teacher.....

School.....

Name of Book Studied by Class.....

School Grade.....

No.	Name of Pupil	Address	Attends Sun. Sch. (See Note)	Perc. of Attend.	Exam. Grade	Remarks
1						
2						
3						
4						
5						
6						
7						
8						
9						
10						
11						
12						
13						
14						
15						
16						
17						
18						
19						
20						

NOTE: Attends Sunday School—If "Yes," give the denomination. If "No," find out if he ever attended; if he did mark "No" and give the name of his denomination; for example, "No, Presbyterian," etc. If he never attended, find out the parents' preference, and mark PP, giving the denomination of the parents' preference; for example, "PP, Presbyterian," etc.

PUPIL PERMANENT RECORD—COUNCIL OF RELIGIOUS EDUCATION

NAME..... ADDRESS..... DATE OF BIRTH.....
Last Name First

NATIONALITY* Number of years of attendance at week-day classes previous to October, 1924 FIRST NAME OF FATHER OR MOTHER

.....

PUBLIC SCHOOL..... ATTENDS SUNDAY SCHOOL*.....

Years of Attendance	19.. Jan. 1	19.. May 1	19.. Jan. 1	19.. May 1	19.. Jan. 1	19.. May 1	19.. Jan. 1	19.. May 1	19.. Jan. 1	19.. May 1	19.. Jan. 1	19.. May 1	19.. Jan. 1	19.. May 1	19.. Jan. 1	19.. May 1
School Grade																
Attends Sunday School																
Perc. of Attendance																
Examination Grade																
Disposition of Child: Promoted, retained, moved or quit																
REMARKS: Follow up: attendance; Sunday School; Problems; Progress, etc.																

* NATIONALITY—Birthplace of Father.

* ATTENDS SUNDAY SCHOOL—If "Yes," give the denomination. If "No," find out if he ever attended; if he did mark "No" and give the name of his denomination, for example, "No, Presbyterian," etc. If he never attended, find out the parents' preference and mark "PP.," giving the denomination of the parents' preference, for example, "PP.," Presbyterian, etc.

Date Due

N 2 4 37

Mr 14 '39

My 2 '46

My 16 '46

OC 17 '51

FACULTY

Forsyth-
Week-day Church Schools

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